

Yehuda Maayan



Yehuda was born on 18.2.1947 to his parents Tamar and Shmuel Maayan, members and founders of Kibbutz Maanit, Israel.

He was a quiet, calm, introverted person, yet full of a delicate sense of humor, always a gentle warm smile on his face.

His face lit up especially when in contact with his little nieces and nephews, whom he loved dearly.

Yehuda was injured in the Yom Kippur war, where his right arm was amputated by an Egyptian rocket.

He studied agronomy (BSc) in the Hebrew University and after getting his degree worked for a few years within the Department for Social Involvement of the Kibbutz Movement with populations with special needs in schools and developmental towns.

Later he was accepted to the William Lyon's University in Los Angeles and there he completed his Masters degree in Clinical Psychology, practicing specifically work with cancer patients.

He returned to Israel and worked in the field for a few years.

His Thesis, which he dedicated to his mother and father, is named: "Separating the Individual From the Victim-Victimizer Symbiotic Bond Within Him/Herself as a Critical Step in the Consciousness Process", and it is published here by his brother and sister in his memory.

Yehuda died suddenly in December 2007 and we miss him so much.

May he rest in peace.



Separating the Individual From the Victim-Victimizer
Symbiotic Bond Within Him/Herself as a Critical Step in the
Consciousness Process

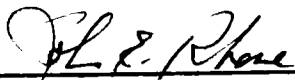


by

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DEDICATED

To My Mother & Father

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- NOTATION: 1. The reader should be aware that within this Thesis, all references to the male gender are intended to include the female gender as well.
2. In the content of this paper the Jungian Self will be noted in Capital "S".

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Yehuda Ma'ayan

ABSTRACT

SEPARATING THE INDIVIDUAL FROM THE VICTIM-VICTIMIZER SYMBIOTIC BOND WITHIN HIM/HERSELF AS A CRITICAL STEP IN THE CONSCIOUSNESS PROCESS

Together with great scientific achievements there is a lot of destructiveness and suffering on this planet. One can observe a vicious circle that has existed for generations, in which a person who has been victimized as a child may learn to become a victimizer to themselves and/or others.

The purpose of this paper is to explore the underlying reasons that contribute to the development of being either Victim and/or a Victimizer. My hypothesis is that the Victim-Victimizer relationship, as it is manifested between two human beings, or between nations, is a reflection of Victim-Victimizer bond within an individual.

The Victim and Victimizer (also called Scapegoat and Scapegoater) has dwelled in a symbiotic bond within every individual presumably since the ancient times when human sacrifice was an integral part of rituals. These rituals serve for the sustenance and renewal of the community.

The unconscious bond of both the Scapegoat and the Scapegoater to renewal of the community is presumably the reason why it is so difficult to separate these two

polarities from one another and from the Ego. By using Voice Dialogue, a psychological tool created by Stone & Winkelman, one can observe that the Superego is composed of different parts. These parts act as one cluster unit within which the Victim-Victimizer symbiotic bond exist.

There are four stages in the process of separating the above bond. The two initial stages are:

1. Identifying and experiencing the different parts of the bond (see Figure 1-5);
2. Separating the different parts of the bond from the Ego, and from one another. This is achieved by confrontation using the assistance of essence power (see Figure 4-5). When these two first stages are experienced successfully, then two additional stages follow. They are:
3. Surrendering to the Scapegoat-Scapegoater dynamic, and experiencing the transformation of the traditional bond which leads to the experience of renewal (see Figure 6-5);
4. Separating the experience of the Scapegoat-Scapegoater bond from the experience of renewal (see Figure 7-5). After having completed stage four, the individual has the opportunity to learn that he/she can experience renewal without the need to undergo sacrifice. The liberation from the Scapegoat-Scapegoater bond within the individual is a critical step in enhancing the consciousness process, and can bring peace within an individual, between individuals and among nations.

CHAPTER I

INTRODUCTION

STATEMENT OF THE PROBLEM:

In our lives we gradually face the realization that accumulation of knowledge does not necessarily makes us happy, or cure our misery.

Erich Fromm wrote "We live in a historical period characterized by a sharp discrepancy between the intellectual development of man . . . and his mental-emotional development."¹

This discrepancy is demonstrated by the manner in which human beings use their grandiose achievements in destructive ways. Examples of this are readily found in the world's endless history of wars. In World War II, the Holocaust was an overt Nazi-plan to exterminate the Jewish people. We also witnessed the first use of the atomic bomb on Hiroshima and Nagasaki. These are profound examples of human destructiveness.

In this century, we have observed repeatedly how rationality is led astray by the irrational parts of ourselves. The explosion of the Challenger and the nuclear disaster at Chernobyl are two recent examples of great scientific achievements gone amuck as a result of the

irrationality of human error that was not considered. When irrational forces are channeled through human beings, they threaten to use rationality to ultimately annihilate the very initiator of this destructiveness - mankind. We must, therefore, try to understand these irrational parts of the human psyche. To accomplish this task, we need to use tools that transcend rationality. We cannot hope to encompass the subjective experience of individuality by rational understanding.² When we identify too strongly with rationality, clinical detachment, and scientific objectivity, we negate the paradox. We suffer a great penalty when we discount irrational human traits like vulnerability, anger, envy, and confusion.³

Both Hitler and Stalin had a surprisingly large number of educated enthusiastic followers, who participated in committing heinous, irrational acts.⁴

In Germany, geneticists, ethonologists, and animal behaviorists were called upon to lend an aura of scientific legitimacy to the work of mass extermination.⁵

The capacity to maintain one's opinions and values under pressure is not determined by intelligence, but rather by the degree of access one has to the true self⁶ (see Appendix A). The leaders of the Third Reich didn't evidence any of the specific symptoms of perversion. Mass murders were accepted as a rational solution to a problem.

A "normal" murderer is a person who murders when he is instructed to do so, and stops murdering when it is no longer an acceptable action. Briefly, the "normal" murderer is capable of murdering or capable of not murdering, depending on what is considered legitimate in his social environment.⁷

In order to learn what kind of background can turn an innocent newborn into a "normal" murderer, we need to take a look at the social underpinnings of previous centuries. Alice Miller identifies the following principles and methods supporting what she calls Poisonous Pedagogy (see also Appendix B).⁸

1. Adults are the masters (not the servants!) of the dependent child.
2. They determine in godlike fashion what is right and what is wrong.
3. The child is held responsible for the parents' anger.
4. The parents must always be shielded.
5. The child's life-affirming feelings pose a threat to the autocratic adult.
6. The child's will must be "broken" as soon as possible.
7. All this must happen at a very early age, so the child "won't notice" and will, therefore, not be able to expose the adults.
8. A feeling of duty produces love.
9. Hatred can be done away with by forbidding it.
10. Parents deserve respect simply because they are parents.
11. Children are undeserving of respect simply because they are children.
12. Obedience makes a child strong.
13. A low degree of self-esteem makes a person altruistic.

14. Tenderness (doting) is harmful.
15. Responding to the child's need is wrong.
16. Severity and coldness are good preparation for life.
17. A pretense of gratitude is better than honest ingratitude.
18. The way you behave is more important than the way you really are.
19. Neither parent nor God would survive being offended.
20. The body is something dirty and disgusting.
21. Strong feelings are harmful.
22. Parents are creatures free of drives and guilt.
23. Parents are always right.

These values are enforced by methods of:

Laying traps, lying, duplicity, subterfuge, manipulation, "scare" tactics, withdrawal of love, isolation, distrust, humiliating and disgracing the child, scorn, ridicule, and coercion even to the point of torture.⁹

Examining these rules and their resultant conditions enables us to understand Richter's claim that the elimination of suffering is a primary goal of our society.¹⁰ The Germans' tendency to avoid a reflective, self-critical examination of the basic attitudes of Fascims is a prime example of that elimination of suffering.¹¹

In 1979, it was reported that two-thirds of the German population were in favor of corporal punishment, still believing that it is necessary, good, and right for children.¹² Miller writes that in recent years, sixty percent of German terrorists were the children of Protestant ministers.¹³ In England, flogging is still

allowed in the schools, and is accepted as routine in the
¹⁴boarding schools. Given the foregoing conditions, we
 should not be surprised that:

There is still in our educational methods a
 faint resemblance to barbaric punishments of
 earlier times, just enough to arouse some dim
 apprehensions and fears, residues handed on by
 inheritance.¹⁵

The road to the realization of new ways of education
 is blocked by the need to repress the suffering of our
 childhood. Thus, when abused children become adults, they
¹⁶close their eyes and ears to child abuse.

Unconscious suffering from our own childhood results
¹⁷in a lack of sensitivity to the suffering of others. The
 anxiety arising from feelings of helplessness can be
 counteracted only by an uncritical overestimation of our
¹⁸own powers. The destructiveness that we bring to each
 other is a function of our lack of connection to our
¹⁹vulnerability and our fears. The recent history of
 Germany demonstrates that the German people have a
 particular tendency to ward off suffering by means of
²⁰projection.²⁰

Repressing our suffering reduces our ability to be
 sensitive to the suffering of others. We hardly notice
 that 15 to 20 million people die each year as a result of
²¹hunger and starvation. Furthermore, we ignore the fact
 that more people have died from hunger in the last five

years than have been killed in all wars, revolutions, and
 murders in the past 150 years.²² According to Richter,
 more than 40,000 children die every day in conditions of
 abject misery. As a result of the boundless desire for
 megalomaniac power linked to the suppression of suffering
 and weakness, more than a million dollars are spent each
 minute for armaments.²³ The French physicist and Nobel
 Prize-winner, Alfred Kastler, said that without
 "psychological disarmament" all treaties on the reduction
 or even abolition of certain weapon systems would be
 useless.²⁴

PURPOSE OF THE STUDY

The purpose of this study is to explore the polarities of
 the victim and victimizer within the same individual and
 discuss my hypothesis that there is a victim-victimizer
 inner bond. I will support my assumption that by
 separating the polarities of this inner bond, and
 recognizing the psychodynamics which activates the victim-
 victimizer inner relationship, we can move toward a state
 of "psychological disarmament" within an individual.
 Hopefully, this change within enough individuals will
 enable us to eventually move as individuals toward
 disarmament between nations as well.

METHODOLOGY

Nature of the Study

This study was written in the descriptive present perspective, using observation and diagnosis supported by methodological research of Voice Dialogue, and in collaboration with psychological current theories. Conjecture was applicable to readings and information and was derived from case studies of selected cancer victims.

In my work with people who have and have had cancer, I use Voice Dialogue, a transformational tool developed by Drs. Hal Stone & Sidra Winkelman. A few examples of the application of this work are presented to elucidate the process as discussed in this paper.

TERMINOLOGY

Definition of Terms Used:

Archetypes:

Jung's term for the contents of what he called the Collective Unconscious, a set of behavior patterns that were supposedly passed on from generation to generation as the common heritage of mankind.

Evidence for this Archetypes, according to Jung, lay in the similarity of symbols in different cultures across time and place for fertility, birth, death, and so on.²⁵

Awareness:

This is a witness state from which a person can observe objectively the sub-personalities interacting with each other.

Collective Unconscious:

A central concept of Jungian psychology which refers to the part of a person's unconscious that he shares with every other human being and which is inherited from previous generations in the distant past.²⁷

Consciousness:

Consciousness is a process whereby a person becomes aware of their sub-personalities and how they function within oneself. According to Stone & Winkelman the consciousness process develops on three distinct levels. Level one is Awareness; level two is the experiencing of the different sub-personalities; level three is the Ego.²⁸

Disowned Sub-personalities:

Those sub-personalities that are not acceptable to Consciousness (because of parental-cultural restrictions) become our Disowned sub-personalities (or Disowned selves).²⁹

Ego:

The Ego is the executive director of the psyche. When it functions properly it gives us the experience of who we are.³⁰

Introjection:

Absorbing into oneself invironmental influences and charateristics, particularly the personal characteristics of other persons.³¹

Projection:

The process whereby an unconscious quality or charateristic of one's own is perceived and reacted to an outer object or person.³²

Protector/Controller:

The Protector/Controller develops within a child at a very young age. According to Stone & Winkelman it is related to the Freudian Superego. The Protector/Controller is the part that incorporates the rules of what works and what does not work in our specific environment. These rules are influenced by the culture and family within which one is raised. The Protector/Controller is the primary energy pattern which makes sure one follows its rules. This primary sub-personality lies beneath a number of other sub-personalities which cooperate with it. 1. The Perfectionist is the part that takes the rules set by the Protector/Controller and makes them impossibly high. 2. The Pusher pushes us to act in accordance with these impossibly high standards. 3. The Critic is the part that criticizes us every time we do not follow to perfection the rules of the Protector/Controller.

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Protector/Controller Cluster:

This concept is used in this paper in accordance with my observation and experience that the Protector/Controller system is made up of different parts which work together as a cluster. This cluster includes the Protector/Controller, Perfectionist, Pusher, Critic, Guilt, Anxiety and Victim sub-personalities (see Figure 1-5). These sub-personalities reciprocate with and reinforce

one another in the effort to force a person to follow the rules of the Protector/Controller. The Victim-Victimizer inner bond exist within this cluster.

Psyche:

The Greek term for the life force; translated first as soul then as mind and now sometimes as Self.³⁴

Scapegoat (see Victim).

Scapegoater (see Victimizer).

Sub-personalities (energy patterns):

Sub-personalities, or energy patterns, are the irreducible, homogenous basic units that make up the human psyche. The term sub-personality is parallel to the Jungian term "complex". According to Jung, the Complex is a clustering of associations and feelings, the interrelations of which are largely unconscious but thematically meaningful.³⁵

Unconscious:

Not present to the conscious mind. According to Jung the Unconscious consists of a multitude of obscured thoughts, impressions, and images that in spite of being lost, continue to influence our conscious minds.³⁶

Victim (Scapegoat):

According to Webster's Dictionary a victim is a living creature offered as a sacrifice; one who is injured by others (see Victimizer) pursuing their selfish aims, or lacking self-control; anyone who incurs loss or harm.³⁷

In the collective rituals of ancient times the one sacrificed was the scapegoat of the community.³⁸

Victimizer (Scapegoater):

Victimizer is the one who victimizes a person by committing murder, injury, or restricting one's development and self-expression.

Victim-Victimizer (or Scapegoat-Scapegoater) inner symbiotic bond:

The existence of this bond within the individual is explored in this paper. According to Perera, suicidal manifestations are sometimes a result of lack of separation between the Victim-identified Ego and the Scapegoater within; they are symbiotically fused with each other.³⁹ Both the Scapegoat and the Scapegoater in ancient times identified and merged with the collective. In this paper I suggest that the Scapegoat and Scapegoater bond to one another and to the collective need for renewal. My use of renewal in this paper includes: 1. On a collective (community) level, what Perera defines as the promise of good crops, health, fertility, peace with Gods/Goddesses and so on.⁴⁰ 2. On the personal level, peacefulness, relief, happiness and the like.

Voice Dialogue:

Voice Dialogue, creation of Stone & Winkelman, is a combination of different therapeutic systems: Gestalt, Jungian, Psychosynthesis, Transactional Analysis and Psychodrama. It is a transformational tool which provides

a relatively non-threatening yet direct way to explore sub-personalities and separate them into independent psychic units. Through this process the Ego can become more aware, and can function more efficiently as the choice maker of one's personality.⁴¹

LIMITATION OF THE STUDY:

In this paper I limited the subject to the exploration of the Victim-Victimizer symbiotic bond within an individual. The information I gathered comes from working for a year with a limited number of cancer patients. The therapeutic modality I used in this work, and applied to this paper is Voice Dialogue. Within the limitation of time and space I presented only a few examples from my experience of working with clients. This study is by no means exhausted, and my conclusions should be considered accordingly.

REVIEW OF LITERATURE:

The major authors who contributed to this study are: Sylvia Brinton Perera, Hal Stone & Sidra Winkelman, Alice Miller, Horst Richter and Carl Simonton & Stephanie Matthews-Simonton & James Creighton.

In The Scapegoat Complex, Sylvia Brinton Perera examines many aspects of scapegoat psychology as it

expressed in modern men and women. She also looks behind the scapegoat complex to the underlying archetypal patterns as they appear in mythology and in the Judo-Christian tradition.

According to the author the term scapegoat is applied to individuals and groups who are occused of causing misfortune. When a person identifies with the scapegoat, he/she may suffer self-rejection, and deep feelings of guilt and shame. In the Western world the scapegoat role has often been projected onto Jews and other minorities. It has also been a particular burden of children and women.

The exploration of the Scapegoat-Scapegoater symbiotic bond within the individual is a special focus of this paper. I suggest that the traditional Scapegoat-Scapegoater bond to renewal is also connected to the information presented in this book.

The Embracing Ourselves, by Hal Stone & Sidra Winkelman develops a therapeutic technique called Voice Dialogue. Stone & Winkelman write that the course of our lives is determined, to a considerable degree, by an array of sub-personalities that live within each one of us. Voice Dialogue is a transformational tool which provides a relatively non-threatening, yet direct, way to explore these sub-personalities. The more we become attuned to the

sub-personalities that interact within ourselves the more we are able to make real choices in the pursuit of our individual development. Stone & Winkelman write that in this process we gradually learning to experiene, to live, and to communicate much more of our own totality.

Alice Miller's book, The Drama of the Gifted Child, is about parents who deform the emotional lives of their children. This happens when the parents unconsciously, and regardless of their good intentions, suck gratification of their own needs from the child.

In order to avoid the pain and suffering of not getting what is needed the child has to disconnect himself from his inner core, his self. Parents who, as children, were victimized by their parents may become victimizers to their own children. The way to break this viscious cycle is by recognizing and taking care of the deprived child within the adult.

For Your Own Good, another book by Alice Miller, explores the origins of violence. The root of violence stems from the social underpinnings of previous centuries. In this book the author states that the process of moving from being victimized in childhood to becoming a victim and/or victimizer in adulthood extends beyond the family arena.

Alice Miller presents three case studies of people

who were raised according to traditional child-rearing practice: 1. The childhood story of heroine addict (Christiane F.); 2. Adolf Hitler, the heinous dictator; 3. The murderer of young boys (Jurgen Bartsch). These are extreme examples of the harmful effects of what Alice Miller calls Poisenous Pedagogy.

In All Mighty, Horst Richter presents a study of the God Complex in Western man. According to Richter children try to master their feeling of helplessness and to fulfill the same fantasy of omnipotence they once projected onto their parents.

In this book the author draw a parallel between the events from the microcosm of the child's world and developments in society at large. The God Complex or Omnipotence is in reality a headlong flight from suffering, from feeling of weakness, inferiority and fear of death.

World War II and the Holocaust are highlighted in this book in order to direct our attention to those repressed aspects of human nature that can help us to break down our psychological armor.

Getting Well Again by Stephanie Matthews-Simonton, Carl Simonton & James Creighton presents their experiences of cancer patients. In this book the authors profile the typical "cancer personality": how the reaction of the

individual to stress contributes to the onset, progress and recovery of cancer. According to the authors, positive attitude in relation to the illness can contribute to the survival of the individual.

In their treatment, along with using traditional medical intervention, they teach techniques for relaxation, visualization, goal setting, managing pain, and building an emotional support system.

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CHAPTER II

FROM VULNERABILITY TO VICTIMIZATION AND/OR VICTIMIZER

A child is born totally vulnerable. Nevertheless, it seems to know what is needed in order to preserve a state of well being and growth. Anna Freud observed, the newborn is too weak to modify the outside world in accordance with its own will.¹ In this stage of life, when a child is still totally dependent on his parent care and protection, he panics if he feels that he can no longer rely on this protection.² Any disruption of the protection provided by the caregiver may confront the helpless child with a threat to his own existence.³

The child learns very early what feelings he is not allowed to express because they are unacceptable in preserving parental love.⁴ To avoid losing this love object, the child has to stifle his feelings, and in doing this he loses the ability to consciously experience the enjoyment of his own body as well as feelings of pain, anger, rage, anxiety, loneliness, impotence, jealousy, and envy. This state of selfdenial can become so extreme that the child will avoid expressing such basic needs as hunger.⁵ What the child is not allowed to express affects what is experienced. For him, the experiencing of feelings

and the expression of them is the same thing. The child⁶ gets rid of unwelcomed facts by denying their existence. He resorts to denial to avoid awareness of some painful⁷ impression from without. Through this the child undergoes a gradual alienation from his inner life which leads, in extreme cases, to a blunting of his emotional world. When this occurs, a child becomes completely out of touch with his emotions and experiences himself almost exclusively⁸ from the outside.

To some degree everyone's Self has been attacked and,⁹ consequently has gone underground. This attack can happen as early as the first one or two months of the infant's¹⁰ life. The child's Self can "see" nonrecognition, nonrelatedness and dangerous elements in his parents. Responding to the parents' unfulfilled needs has to be at the expense of giving up the child's own Self. This occurs because through the Self the child "sees", and what he "sees" through the Self is often too painful for him. The only way to survive is to avoid this pain of not being accepted as he is. This means he has to disconnect himself from the Self. In so doing he is also cut off from his¹¹ inner world. Withdrawing into the underground, the Self takes with it the undeveloped, unconscious Ego. The Ego in this regressive fusion with the Self loses the opportunity to be mirrored by the Self, and becomes exclusively

dependent on an outside object-relation to provide mirroring. As long as the Ego and Self are not separated¹² there is no possibility for them to mirror one another.

Being disconnected from the Self means that one loses touch with the ability to experience this inner core which is critical in helping a person evaluate his world and to make choices. That is probably why, traditionally, people need somebody to give them parental rules and instructions to live by.

In learning to conform to these parental rules and dictates,¹³ the child loses touch with his basic needs.

Perera gives an example of a person who said:

To refuse what I hated was impossible so I ate even what was bad for me and turned all my 'No's' into blame and selfhate. My instinctive reactions must be off, way off now. In fact, I don't know what they might be.¹⁴

When an adult is disconnected from his inner core, regardless of his intelligence, he will later look upon the will of another person as if it were his own. How can he know that his own will was broken since he was never¹⁵ allowed to express it.

When parents lack a sense of their own identity, they are unable to mirror the child's emerging personality and want to have their personality mirrored by the child.¹⁶ Particularly strong unconscious bonding often exists between the scapegoating parent and the child. This

sometimes becomes verbally expressed as a feeling that
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 that parent needs the child's care.

Sometimes, the only way for the child to survive is
 18
 to be a victim. The purpose of the victim is to save the
 child by assuming the blame rather than acting out his
 experience, and turning his blame on the caregiver upon
 19
 whom he is dependent. Perera writes about a man who had
 a dream in which he is a shiny white toilet in a public
 restroom, and a lot of people use him. He had to become a
 20
 victim in order to have a sense of belonging. Bloch
 comments that the child has to establish a sense of
 worthlessness in order to meet the uncounscious
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 requirements for eventually being loved. Such a child
 usually pursues a style of life that results in self-
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 defeat and failure or allows only very limited success.
 Praise or appreciation are very often discounted and can
 precipitate such a severe anxiety that great caution has
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 to be used." In nightmares the child might paradoxically
 make himself the victim in order to preserve his sense of
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 being loved. Many of us are trapped in what Perera calls
 "The Scapegoat Complex", because this has been the only
 way to survive from the time we were very young.

"Being caught in the scapegoat complex affect:
 1. perception and consciousness, that is, how
 one sees and forms experience; 2. the ability to
 contain and endure suffering; 3. one's capacity
 for self-assertion; 4. the capacity for need
 gratification."25

Bloch writes about a case in which the child had to camouflage his identity in order to avoid being killed.²⁶

Identification with the victim leads to an ever-increasing sense of entrapment, which may induce physical illness.²⁷ Even though it is difficult to present a definite causal link between specific personality characteristics and disease, many professionals have noted that when a prolonged stress response is channeled through particular personality traits, a specific malady will result.²⁸ Emotional ties to the past, such as, abandonment, or rejection may be an antecedent to the development of cancer.²⁹ Le Shan found that people who have cancer tend to be prone to feelings of hopelessness, helplessness, depression and despair even before the onset of their cancer.³⁰ These feelings are reported to be precursors to cancer.³¹ In recent studies a correlation has been found between depression and impaired functioning of the immune system.³²

Green found a connection between leukemia or lymphoma and a person having to cope with multiple losses and separations which produced a psychological state of despair, hoplessness, and discontinuity.³³ Kissen found that the main difference between heavy smokers who get lung cancer and heavy smokers who do not is that the lung cancer patients had difficulty expressing their

34
 feelings. Blumberg demonstrated the relationship
 between the rate of tumor growth and personality traits.
 The patients with fast-growing tumors were more defensive
 and less able to defend themselves against anxiety. They
 tended to reject affection (even though they wanted it),
 and their emotional outlets were blocked by an extreme
 35
 desire to make a good impression.

People who have cancer often have a history of
 putting everyone else's needs first. They have obviously
 had difficulty giving themselves permission to put their
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 needs first without being ill. They subordinated their
 own needs to everybody else's until they had no strength
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 left for themselves. Many people who have cancer
 acknowledge that prior to the onset of their illness they
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 felt helpless and perceived themselves as victims. This
 stance does not cause cancer, rather it permits cancer to
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 develop by interfering with the immune system. These
 patients often recall wishing they were dead, or feeling
 hopeless and thinking that death was the only way out of
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 the conflict. It was found that a positive attitude
 toward treatment was a better determinant of response to
 41
 treatment than the severity of the disease.

The person who gets cancer usually has had traumatic
 experiences between early childhood and the age of
 fifteen. These traumatic experiences include unhappy

relationships with parents, or a breakdown in the unity of the family as a result of on-going friction between the parents. Prolonged separation from one or both parents, divorce or death are also conditions in which the child experiences loneliness, anxiety, rejection, and an overwhelming sense of loss. In these circumstances the child frequently blames himself for the bad experiences⁴² that have occurred. He assumes the blame for the loss of⁴³ his parent by divorce, separation, desertion or death. This tendency to blame oneself causes the child to overcompensate by constantly trying to please others and, thus, win their love. When these attempts to overcome feelings of hopelessness, loneliness and anger are met with extended periods of frustration, these feelings turn to selfhatred. Anxiety and depression become more⁴⁴ pronounced as constant companions.

Although, as adults, cancer victims are often described by their friends as exceptionally gentle and uncomplaining people, traits which are indicative of needs to win affection and love, these people frequently suffer from feelings of unworthiness and selfdislike. Additionally, feelings of resentment are suppressed rather⁴⁵ than worked through.

Many times people who attempt to live up to cultural⁴⁶ rules develop the most serious illness.

In a culture where feelings are given little importance and emotional needs vital to a person's wellbeing are frequently ignored, disease can fulfill an important purpose: it can provide a way to meet the needs that a person has not found conscious ways of meeting.⁴⁷

In my work with cancer patients, I have had a number of women clients who were afraid one of their parents would kill them. The only way they could avoid being totally ignored was to become sick. While life threatening diseases appear to be physical, they are related also to experiences of being victimized from childhood. The ultimate victimization is death. Maslow writes that babies who were deprived of love and affection early in their life experienced serious problems and even death.⁴⁸

The child who has been victimized may become an adult victimizer. Unexpressed anger does not disappear, but is transformed with time into hatred directed against either oneself or substitute persons.⁴⁹ A woman who has had to deny her needs in relation to her own mother will then seek gratification through her offspring, regardless of how welleducated and wellintentioned she may be, or how conscious she is of her child's needs.⁵⁰ Even when the child's expression of its needs is normal, the parent can perceive them as demanding, tyrannical, and threatening if that parent has suffered a tyrannical upbringing as a child.⁵¹ Parents who use physical punishment as a major

form of discipline may be preparing their children to
 52
 respond violently. Parents who make their children
 scapegoats are themselves battered children of
 53
 scapegoating parents. Many people who were abused as
 children become abusive to their own children by
 recreating through their children their own past
 54
 experiences.

Their past traumatic experiences have shaped and
 crippled their present emotional response
 patterns.⁵⁵

Their knowledge of how to relate to their children is
 based on what they learned as children from their abusive
 56
 parents who also had had a traumatic upbringing.
 Children who are humiliated, learn how to humiliate. If
 their psyche is killed, they learned how to kill either
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 oneself, others, or both. When a terrorist commits
 violent actions against helpless people, he is
 unconsciously telling the story of what had been done to
 58
 him.

One of the main sources that contributes to the
 development of sadism, both individually and socially, are
 situations in which the child has suffered constant fright
 of arbitrary punishment and, as a consequence, is left
 59
 with a sense of powerlessness and impotence.

This is why battered children grow up to be
 mothers and fathers who beat their own
 offspring; from their ranks are recruited the

most reliable executioners, concentrationcamp supervisors, prison guards, and torturers . . . These people were beaten and humiliated themselves at such an early age that it was never possible for them to experience consciously the helpless, battered child they once were.⁶⁰

When a child learns to knock at the gates of love with obedience in order to protect himself from punishment, he is prepared to live in a totalitarian state, a dictatorship. He can participate as an adult in the torture or persecution of others without having a guilty conscience. "His will" is the will of the government.⁶¹ This is true whether people are uneducated or intellectuals.⁶² The leading figures of the third Reich⁶³ had a strict and rigid upbringing. This, however, does not diminish in any way their responsibility for the crimes they committed.

No wonder that we try to rid ourselves as quickly as possible of the weak, helpless, dependent child within us. When we reencounter weakness, helplessness, and dependence in our children, we persecute them with the same measures that were once used on us.⁶⁴ But what we do to our children is not just a reflection of what had been done to us. It is also a reflection of our inner persecuted child still waiting for redemption.

Murders need the socalled "good" to do, in order to recognize the scapegoater as well as the scapegoat within.

If only it were so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?65

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CHAPTER III

THE RELATIONSHIP BETWEEN THE INDIVIDUAL'S INTERNAL VICTIM AND VICTIMIZER

Scientists found years ago that a rush of adrenalin prepares the body to respond to danger by either a fight¹ or flight response.

The differences between fear and anger were minimal; the same bodily response occurred in fear as in anger, differing only in degree.²

This demonstrates how fear and anger relate to one another on the physiological level.

Fright leads to either flight or aggression.³ Often the child's feeling of helplessness leads to an increase⁴ in aggressive behavior. Anna Freud found that anxiety in⁵ a child lay beneath aggressive behavior. One way of⁶ avoiding anxiety is to become aggressive. Freud wrote that, after a child bumps into an object and gets hurt, he transforms his suffering into anger at the object in order⁷ to regain his sense of emotional well-being.

Jung writes that the initial stage of personal infantilism presents a picture of an "abandoned" or "misunderstood" and unjustly treated child with⁸ overweening pretensions. The child compensates for his⁹ helplessness by becoming omnipotent and omniscient

Anna Freud writes about a child who tried to master his anxiety by involuntarily imitating the angry expression of his teacher. In taking this action, he "assimilated himself to or identified himself with the dreaded external object."¹⁰ Another example is a girl who was afraid to cross the hall in the dark, since she had a dream of seeing ghosts there. She solved her problem by pretending that she was the ghost. Or as she said: "There is no need to be afraid in the hall. You just have to pretend that you're the ghost who might meet you."¹¹ When I asked a six years old child why he was dressed in a shirt with a dragon picture on it, he answered that when he watched the movie in which the dragon appeared, his dragon shirt made him feel less afraid. "By impersonating the aggressor, assuming his attributes or imitating his aggression, the child transforms himself from the person threatened into the person who makes the threat."¹² Sigmund Freud writes that as the child passes from the passivity of the experience to the activity of the game, he hands on the disagreeable experience to one of his playmates and in this way revenges himself on a substitute.¹³

Small children as young as fifteen to thirty-six months of age are able to recognize the threat to their existence that is contained in their hostility toward the

loved persons upon whom they are dependent. Therefore, they redirect their aggression away from the care giver and toward themselves.¹⁴ The harboring of hostility toward an important love object is barely tolerated, and considerable effort may be extended to ensure that this anger, or rage, is not acted upon or even experienced as coming from the subject himself. Radical measures must be employed to nullify the potential danger of this aggressiveness. Certain defensive action, such as the introjection of the qualities of outside aggressors is taken in order to incorporate the aggressor's strength by identification with that person's aggressiveness. This aggressiveness becomes turned against the child and contributes to his feeling of helplessness.¹⁵ The child introjects the aggression of the adults whose punishment he fears.¹⁶

Because the child is not allowed to express his aggressiveness, it becomes blocked and turned inward,¹⁷ endowing the Superego with cruel characteristics. Nevertheless, when the Superego becomes the embodiment of these external demands, one's fear of the outside world lessens and gradually converts to the fear of the Superego within.¹⁸ Abused children were highly critical of themselves as well as of others, and became indignant or extremely agitated when other children overstepped their

ironclad rules of what was good and bad.¹⁹ For abused children the Superego is, indeed, a cruel characteristic. The abused children were almost completely unable to express anger and aggression toward adults. Their stories and games, on the other hand, were full of aggression and brutality.²⁰ Anna Freud writes about a boy who compulsively hit other children. These fits disappeared simultaneously with his anxious expectations of being beaten himself.²¹ In nightmares we can see the most intimate connection between the threat to the survival of the individual and the evocation of an aggressive response.²²

Denial becomes the conversion of a negative reality into an acceptable reality and is employed in situations in which it is impossible to escape some painful external impression.²³ One learns to cover his pain of never having received sufficient care by the illusion of self-sufficiency.²⁴ Such a person learns to wear a mask of untouchable independence in order to preserve himself.²⁵ When one's conscious mind denies a feeling, the feeling becomes repressed and continues to affect one's behavior in unconscious ways that the person cannot control.²⁶ In the attempt to nullify these rejected parts, one makes them much stronger by pushing them into the unconscious, where they operate beyond the person's control.²⁷

Carl Jung writes that it is an axiom of psychology that when a part of the psyche is split off from consciousness, it is only apparently inactivated. In actual fact it brings about a possession of the personality, with the result that the individual's aims are falsified in the interest of the split-off part. If, then, the childhood state of the collective psyche is repressed to the point of total exclusion, the unconscious content overwhelms the conscious aim and inhibits, falsifies, even destroys its realization.²⁸ Thus, by disowning our vulnerability, we are doomed to identify with our omnipotence.²⁹

Once a person feels despair and abandonment, they find themselves condemned to continually fighting off the experience of fragility and helplessness.³⁰ Richter enumerates the techniques for turning off suffering:

1. We decide that suffering is an evil inflicted by someone or something outside ourselves and try to eradicate suffering by fighting its source.
2. We pursue a strategy of avoidance and denial.
3. We attempt to rise above suffering, to overcome it by adopting a heroic posture. The general principle underlying this reaction is the transformation of suffering into hatred.³¹

The more a person suffers from feelings of selfreproach and failure, the more negative are the traits he will attribute to his external foe.³² "The anxiety arising from feeling of helplessness can be counteracted only by the

uncritical overestimation of one's own power." ³³ When one
 feels insecure he attacks. ³⁴ Giving vent to one's rage is
 usually an expression of deep despair. ³⁵ Sadism is
 transformation of impotence into the experience of
 omnipotence. ³⁶

The sadist feels impotent, unalive, and powerless, and
 tries to compensate for his lack of having power over
 others. ³⁷ The more fanatically people overcompensate for
 their fear of suffering by pursuing omnipotence, the more
 urgently they need the contrasting spectacle of impotence
 and helplessness to camouflage their suffering. They need
 someone else's suffering to drown out their own. ³⁸ The
 only way to prevent the eruption of repressed impotence
 and helplessness is by the conversion of these feelings
 into their polar opposite, a murderous terrorism. ³⁹

"Unfortunately, an integral feature of this
 uncounscious 'impotenceomnipotence complex' is the extreme
 difficulty of perceiving the weakness underlying such a
 grandiose self-image." ⁴⁰ Hitler offered the German people
 a way out of their weakness, a way to get rid of their
 feelings of guilt and inferiority by projecting them onto
 the representatives of universal evil 'international
 Jewry', 'international Bolshevism', 'genetic deficient' -
 whom they must destroy. ⁴¹ The enemy within becomes
 externalized and attacked. ⁴² Miller writes that each time

the Nazis sent another Jewish child to the gas oven, they⁴³
 were in essence murdering the child within themselves.

Murdering others is a reflection of the internal murdered part of the murderer. There is no way to eliminate this internal scapegoat by making others victims. Yet, this is exactly what the aggressor is trying to do. He is attempting to get rid of his own inner helplessness and his internal suffering child who now is reflected to him by the outside victim.

Our own inability to endure suffering forces us to⁴⁴
 make others suffer. When one gets hurt deeply and has no access to these feelings of hurt, he or she shifts into⁴⁵
 punishing. We treat our children just as cruelly as we⁴⁶
 treat our inner child.

Beneath the overt behavior of omnipotence, there are feelings of helplessness and impotence carried within the⁴⁷
 adult from the time he or she was a child.

Parents are helpless when it comes to understanding their child so long as they must keep the suffering of their own childhood at an emotional distance.⁴⁸

The masochist and the sadist both exist in the same individual, and therefore one can call such a person⁴⁹
 sadomasochist. Scapegoaters seem to have a great fear of confronting their own powerlessness in their life. They defend against this powerlessness by acting

concretistically, as if there were a practical solution to every problem.⁵⁰ People who scapegoat are themselves caught in the scapegoat complex, but their Ego is identified with the demonic accuser.⁵¹

Victim-identified individuals have a strong inner critic.⁵² Stone & Winkelman write that when one is a victim of the critic he feels insecure and inadequate. There is a sick feeling in the pit of his stomach that he is always doing wrong and that someone is watching and taking note of that fact. He may even become depressed and hopeless; there is no place to hide because the critic within sees all and knows all.⁵³ Perera writes that scapegoat-identified individuals feel judged according to the condemning ideals and standards of the internal accuser. They are inevitably miserable and guilty, and are identified with falling short, being bad and wrong.⁵⁴ She notes that the demonic accuser constantly rejects, blames, finds unworthy one's own attitudes and actions, and one masochistically accepts the rejection.⁵⁵ Scapegoat-identified individuals perceive their own identity from the perspective of the inner accuser.⁵⁶ Guilt is actually Superego anxiety.⁵⁷

At the extreme is the victim-identified individual anesthetized from his needs. Under the rod of the accuser's demonic imperatives against need satisfaction

there is a dissociation and prevention of body messages like, hunger, thirst, the need to excrete, pain, and emotional needs from reaching consciousness. These are habitually denied and not noticed.⁵⁸ Demonic energies often express themselves through the Inner Critic or Pusher whose energies are literally killing the person through physical illness like cancer.⁵⁹ In the case of drug addiction, destructive rage is directed against oneself.⁶⁰

In scapegoat-identified individuals the accuser functions from within and is projected onto others.⁶¹ Sometimes we are not aware of the accuser within, but we know people that carry this critic for us. Scapegoat-identified individuals are enslaved by the scapegoater within and without.⁶² According to Perera, in individuals identified with the scapegoat complex, this accuser is constallated by the rejection behavior of the family.⁶³ And one becomes the prisoner of the introjected deprived parent.⁶⁴ Stone & Winkelman write about a woman who had been the victim of patriarchal upbringing, and is now the victim of her own inner patriarch who keeps her isolated.⁶⁵

Feelings of wanting to hurt others are turned against oneself as self-hate. In this way one does not hurt anyone and one does not get punished for hurting others.⁶⁶

Underlying all this is an intent to ward off anticipated
 67 punishment. As one person said:

If I punish myself first, others won't do it to me - like getting there ahead of the pack or playing dead so the attackers leave me alone. All I have to do is something mean to myself and then let the other person care for me.68

We can see the purpose the victim serves in helping us to get what we need - to have somebody take care of us. Self-punitive behavior is habitual and originally life-
 69 preserving.

Scapegoat-identified individuals are bonded to the
 70 inner accuser and totally at its mercy. Suicidal manifestations are sometimes a result of lack of separation between the victim-identified Ego and the scapegoater. They are symbiotically fused with each other. Thus any assertion against the authority of the parent activates the inner accuser, and the victim-identified
 71 individual ends up crushed again.

The separation of the Scapegoat-Scapegoater symbiotic bond is a crucial step toward freeing ourselves from identifying unconsciously with either the polarity of the Victim or the polarity of the Victimizer. Because the helpless, victimized child and the rejecting, despising Superego both exist in the same individual, there is, in therapy, an initial aversion by the patient to deal with
 72 the helpless victimized child within. The reason for

this resistance is that the demonic accuser despises and rejects the victimized child, and the Ego is identified with the Victim and does not want to expose his "despised" qualities.

In the next chapters I will demonstrate how the use of Voice Dialogue, developed by Stone & Winkelman, can enable a person to liberate themselves from the Victim-Victimizer inner symbiotic bond, and by his doing enhance his consciousness process.

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CHAPTER IV

INTRODUCTION TO VOICE DIALOGUE

Voice Dialogue was developed by Drs. Stone & Winkelman. Hal Stone writes that one day he asked Sidra Winkelman to move over, away from her Ego place (as in Gestalt Mode), so that he could talk to her little girl. Sidra curled up on the couch with a blanket and lay there in something like a fetal position for well over an hour. No words were spoken. The child was pre-verbal. The total reality of this entity was a shock to both of them. She then facilitated his child and a very similar thing happened. Neither one of them had experienced these parts before. As Stone & Winkelman write, both of them had been identified with their power sides... living the reality of those two children was the beginning of Voice Dialogue.¹

A few things differentiated Voice Dialogue from Gestalt work. First, the parts were totally authentic. Secondly, there was no attempt to alter anything. The parts were simply accepted and allowed to speak.² Changes occurred quite organically. Thirdly, there was a difference in the manner in which the awareness level was developed. The goal was to become aware of the various energy patterns without attempting to alter them in any way. Reconciling the Ego with the part was not a goal,

since Voice Dialogue is not resolution oriented.³

Voice Dialogue is a transformational tool which provides a relatively non-threatening yet direct way to explore sub-personalities and to separate them into independent, interacting, psychic units.⁴ Sub-personalities are the irreducible, homogeneous basic units⁵ that make up the human psyche. Each psychic unit, like a cell, is normal until it begins to function in a non-creative way.⁶ If any sub-personality becomes overtly powerful it impacts the activity and choices of the Ego. Stone gives an example of a dream in which the dreamer, a young man in his early twenties, was trying to liberate himself from his parents: "I'm in a car. My father is driving and I'm next to him. I'm about six years of age." According to Stone such a dream is a clear symbolic representation of the power that the father and the father sub-personality exert in the life of the dreamer.⁷

The term sub-personality is parallel to the term "complex", which was identified in Jung's early work with the Free Association Test. According to Jung, the Complex was a clustering of associations and feelings, the interrelations of which were largely unconscious but thematically meaningful.⁸

It is possible to trace the sub-personality back to a mythic base. It is extremely beneficial to this work to

acknowledge that one is dealing with universal mythic energy forms that have manifested themselves in human beings from the earliest periods of human existence.⁹

One of the principal topics in the evolution of human consciousness is the identification of these sub-personalities and how they are functioning within us.¹⁰ If we are unaware of the sub-personalities that are active within us, we are unconsciously submitting to different sub-personalities which drive our psychological car. To identify what these parts are and how they function within us is the voyage of the elucidation of the consciousness process.¹¹ Consciousness is a dynamic state (not a static state of being), an evolving, a process continually in flux.¹²

To approach the discovery of these parts, Stone & Winkelman introduce one to a conceptual structure, or definition of consciousness, on which the exploration of the sub-personalities is based.¹³ According to Stone & Winkelman the consciousness process develops on three distinct planes. The first plane is Awareness. The second plane is experience of the different sub-personalities.¹⁴ The third plane is the Ego.

Awareness is the ability to watch life in all its aspects without critiquing or judging the energy patterns being seen. It is the absence of the need to control

culmination of an event or situation. It is simply a point
of reference that objectively witnesses what is.¹⁵ The
second level of the consciousness process is the
experience of the energy patterns.¹⁶ Energy patterns are
associated with our internal states, and can produce¹⁷
physical, emotional, mental or spiritual manifestations.
As an example, when a person is angry Stone & Winkelman
say that he or she is overwhelmed by the energy pattern of
rage. There is no true consciousness if the Awareness
level is absent.¹⁸ But even with the Awareness level
present one still depends on the ability of one's Ego to
take action, to separate itself from the sub-personality
and take charge as the choice-maker of one's personality.
It is, in the final analysis, necessary that the Ego use
the other levels (Awareness & experience) and become more
aware.¹⁹ The Ego, the third level, or component, of the
definition of consciousness has been traditionally
referred to as the executive director of the psyche.²⁰
When it makes choices it gives us the experience of who we
are.²¹ When the Ego functions it receives its information
both from the Awareness level and from the direct
experience of different energy patterns.²² The more the
Ego is tuned in to the experience and to the witness state
that can give it an objective observation of this
experience, the more the Ego becomes aware and capable of

²³
 making real choices. Stone & Winkelman ascertained that
 the Ego often surrenders its executive function to a
 combination of different sub-personalities. Thus, what
 appears to be functioning as the Ego, may be a combination
 of one's Protector/Controller, Pusher, Pleaser,
 Perfectionist and inner Critic.²⁴ In place of the Ego, a
 particular combination of sub-personalities, or energy
 systems perceive the world around us, integrate this
 information, and then determines our actions.²⁵ As a
 result there are very few options in the world. Unless one
 is aware of the consciousness process, one is controlled
 by the energy patterns with which one is closely
 identified or which one has disowned.²⁶ Those parts of us
 that are not acceptable to our consciousness become our
 disowned sub-personalities or disowned selves. They are
 repressed, become more deeply imbedded in the unconscious,
 and as a result are more negatively valenced. The
 culmination of this process, if allowed to proceed
 unchallenged, may be that one or more sub-personalities
 completely control the Ego, and relegate to themselves
 choices of activity and behavior that properly belong in
 the domain of a healthy Ego state.²⁷ The denial of any
 sub-personality leads to its becoming an enemy.²⁸ The
 cultural and historical contexts of our development
 significantly impact the disowning process.²⁹ Voice

Dialogue is an efficient means to bring about recognition³⁰ and integration of the disowned parts of ourselves.

The disowned sub-personality, is an energy pattern that has been totally or partly excluded from one's life.³¹ According to Stone & Winkelman one of the best ways to find a disowned self is by finding out what³² qualities one either dislikes or overvalues.

There is an enormous amount of energy in the disowned self and an enormous amount of energy is utilized in³³ keeping it disowned.

The disowned sub-personality is an energy pattern that has been severely chastised every time it has emerged.³⁴ Since the disowned selves are associated with the pain of not being allowed to function as equally valued energies in one's life, every time they try to come to life, the Protector/Controller kills them.

The Seven Deadly Sins, pride, covetousness, lust, anger, gluttony, envy and sloth are just one illustration³⁵ of Western civilization's disowned energies. In addition to the above, we have also learned to disown anxiety, fear and confusion.³⁶ The disowned selves stay in the unconscious and become daemonic.³⁷ As a consequence we³⁸ turn into powerless victims of our disowned energies. There has been a good reason to disown a sub-personality. Exposing this reason, by working with the sub-personality

that intensifies the disowning, offers the Aware Ego an opportunity to deal with the disowned sub-personality in a conscious and constructive way.³⁹

Voice Dialogue is a combination of several different therapeutic systems - Gestalt, Jungian, Psychosynthesis, Transactional Analysis and Psychodrama. The Gestalt therapists have always discerned the authenticity of the sub-personalities.⁴⁰ In Gestalt work, the different sub-personalities are often encouraged to talk to each other.⁴¹ In Voice Dialogue the facilitator talks to the different parts. Traditionally, in Gestalt, there is no focus on the development of an Awareness level - that is, a witness state that is separate from emotions and values and can give an unbiased and fully objective view of the interactions of the sub-personalities and the Ego.⁴² Furthermore, one's Protector/Controller often tries to establish its supremacy quickly on any unacceptable sub-personality, causing the latter to go underground and work unconsciously.⁴³ Voice Dialogue directs its purpose toward an expanded consciousness, rather than a solution of conflicts.⁴⁴

The Psychosynthesis movement has dealt profoundly with sub-personalities and sees the growing of consciousness as a disidentification from, and learning about sub-personalities.⁴⁵ In Voice Dialogue Awareness is

one of three levels a person needs to deal with in order to become more conscious, while in Psychosynthesis the Observing Self as Awareness develops only as a by-product of becoming conscious of the various sub-⁴⁶personalities.

Jungian psychology is another important source that contributes to Voice Dialogue through its concept of splinter psyches and its techniques of active⁴⁷ imagination. In active imagination one writes on a paper⁴⁸ the interaction between the Ego and the unconscious. What happens in active imagination, as in Gestalt therapy, is that the Ego is frequently taken over by the⁴⁹ Protector/Controller. Without the Awareness level of an independent outside observer, the system stays under the⁵⁰ control of the Protector/Controller.

Psychodrama is another system that has contributed to the development of Voice Dialogue, since there is⁵¹ definitely an acting element in the use of this method.

Transactional Analysis also has fed into Voice Dialogue's development. TA presents a simple approach for the use of sub-personalities, and therefore it is very helpful for people who are new to therapy and psychological growth. The problem is that the sub-personalities tend to be labeled too quickly and thus lose⁵² a dynamic quality. Example: If someone says that he or

she felt terrible in a party, in Voice Dialogue the facilitator just asks to talk to the part that felt terrible at the party. The facilitator does not label the part (unlike TA that does label the part as child, parent or adult). Voice Dialogue lets the sub-personalities emerge organically and name themselves.⁵³ In Voice Dialogue one usually does not know exactly what is going to emerge from the Dialogue.⁵⁴

Voice Dialogue gives the opportunity for the individual to separate out these sub-personalities, and work with them as interacting psychic units. Each sub-personality is addressed directly with full recognition of both its individual importance and its function as only a part of the whole personality.⁵⁵ While the Ego is given its own central psychical space, the sub-personalities act out their roles around it.⁵⁶ Voice Dialogue is a method used for objectifying the sub-personalities and in this way enhance the consciousness process.⁵⁷

Guidelines Rules Stone & Winkelman give for the use of Voice Dialogue:

1. Voice Dialogue is to be carried on in a non-critical, non-judgemental fashion. The Voices or sub-personalities are to be drawn out, given a chance to open up and to find out about themselves. Just like a person, a Voice will withdraw if it feels judged.

2. Voice Dialogue creates an alter state of consciousness and is to be treated as such. If there is an interruption, such as a phone call or a knock on the door, put the person back into Ego-functioning before withdrawing from the

Dialogue. It is important not to leave a Voice alone, since it represents an altered state of consciousness.

3. When Voice Dialogue is used during a psychotherapy session, the therapist should provide some time at the end of the session for a reconstitution of the Ego state. This, too, is a precaution related to working with an altered state of consciousness. This period of time also provides an opportunity for the Ego to begin to integrate the experience as it discusses the Voice and its impact on the total personality.

4. One should not talk to a Voice which elicits anger or otherwise activates one's own complexes. The client is defenseless and this action would constitute an attack upon them. The residual feelings may well result in a withdrawal that cannot be reversed.

5 Try to balance out the client if, after intensive work with single Voice, the personality seems unbalanced. This may happen when almost an entire session is devoted to working with a critical, vulnerable, or work oriented Voice. This balancing is best done in the Ego state. A discussion of the Voice, its characteristics, its power, and how best to cope with its demands, would help to clarify the situation for the Ego so that it can assume its proper role in balancing the personality.

6. Voice Dialogue should not be used as a substitute for dealing directly with feelings towards one another. Direct reactions and feelings need expression and clearing before any method is used and Voice Dialogue is no exception.

7. Placement is important. The Ego should always be physically separated from the Voices. The Ego sits in the space characteristically occupied by the client and each Voice is given its own space. The place in which a Voice expresses itself gives a physical indication of its characteristics, e.g., a "frightened child" might sit in a corner. The place helps in the identification of a Voice in future sessions, and often shows its relationship to other Voices as a balance, a defence, or a close relative. The place will also give an indication of the needs of the Voice and its relationships to the therapist.

8. Changes in voice, posture, or expression are indications that another Voice has taken over the personality or that the client has returned to the Ego state. It is important to be alert to these changes, to call attention to the fact that there has been a change, and then to make the choice of returning to the original Voice, moving on to a new Voice, or reconstituting the Ego.

9. Provide adequate time for each Voice. Each needs time to define itself and to develop adequately. Intense frustration and/or loss of interest can result if a Voice is not given adequate time. Often, the Voice which requires 40 minutes of persistent work before it is fully uncovered is a most important part of the total personality.

10. Encourage the Voice to speak of the client as a separate entity. This is particularly important in the early stages of Dialogue work when the Voice will invariably say "I" when speaking of an event in the client's life. For example, the Voice might say, "I went to a party last night and I met an interesting man and I suddenly felt very inadequate." The therapist then separates out the client's actions - "you mean, she went to a party and she met an interesting man" (from the Voice's reaction), "and you started to feel inadequate." It is almost as though the therapist is helping the client to give birth to this new self.⁵⁸

The primary caution in working with Voice Dialogue is that it should not be pushed upon a client indiscriminately. The secondary caution rests with the degree of comfort and experience of the therapist with the method. Dialogue work has been effective with very fragmented personalities when the therapist was comfortable working in this way. There are no restrictions regarding the type of patients appropriate for this technique.⁵⁹

In order to proceed in the consciousness process, one needs to recognize the traditional sub-personality that came, originally, to protect one's vulnerability but

became overprotective and now presents an obstacle for growth.

The Protector/Controller

The Ego in early infancy is still weak and undeveloped.⁶⁰ The vulnerable defenseless infant, who is totally dependent on its parents' care and protection, learns very early that he or she must obey the rules of its environment. Otherwise punishment will be inflicted.⁶¹ Miller gives an example of a father who made his infant son control his bodily functions. The infant internalized this control at a very early stage of life.⁶² When control, such as this, is shaped at a very young age it becomes the birth of the Protector/Controller system. In the presence of a weak and undeveloped Ego, the Protector/Controller takes over the personality.

According to Stone & Winkelman, the Protector/Controller is related to the Freudian "superego".⁶³ The Protector/Controller is the part which incorporates the rules of what works and what does not work in our specific environment. These rules are influenced by the social culture and the family system within which one is raised.⁶⁴ Their purpose is to ensure one's safety and promote acceptance by others, while preventing the person from acting foolishly.⁶⁵ The Protector/Controller is the primary energy pattern that

lies beneath a number of other parts which make sure we follow the rules so we can survive.⁶⁶ The main parts of this system are: 1. The Perfectionist, which makes the rules of the Protector/Controller impossibly high; 2. The Pusher, which push us to act in accordance with these high standards; and 3. The Critic, which criticize us every time we do not follow these ironclad rules to a perfection.

Stone & Winkelman write that since the requirements of the Pusher energy can never be met, a person becomes subjected to increasingly vehement denunciations by the Critic.⁶⁷ In the background the Protector/Controller rules, while the Pusher and Critic work to make a person obey.⁶⁸ These rules become one's personality which then helps the individual to be accepted in his environment. The tragedy is that the overprotection of this system causes us to lose touch with our essence level, our vulnerability.⁶⁹ The Protector/Controller system which initially existed to protect one's vulnerability, develops a life of its own, and ultimately destroys all instinctual feelings.⁷⁰ It buries one's vulnerability in order to protect us from getting hurt again.⁷¹ This vulnerability remains buried and inaccessible as long as the Protector/Controller is in charge of the personality.⁷² For most people the Protector/Controller energy is the

directing force of their personality, and is considered
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 mistakenly as an Ego.

The Protector/Controllers are basically rational, and yet may manifest differently even within the same
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 culture. The following excerpt from a session illustrates the Protector/Controller in action:

Therapist: Since you seem to be the one who runs Fred's life, I'd like to find out some more about you.

Controller: (Stretching his arms across the back of the couch and adopting an expansive post.) Fine, ask me anything. Fire away!

Therapist: OK. Let's go down to basics. How do you want Fred to appear to others?

Controller: Oh, that's an easy one. (He says this with a charming smile.) I want everyone to like him. He should be at ease with people, very empathetic, helpful, understanding and enthusiastic. You know, a fine person. I want everyone to be able to say, "Now, there's a really good person."

Therapist: You seem to do a great job. Everyone does like him.

Controller: You bet! His family likes him, his friends like him, his ex-wife and ex-girlfriends

like him. He's great in groups. People like him, his therapist likes him. I've studied a lot of psychology and I know just what to say and do to charm everybody. I do a good job with you, don't I?

Therapist: (Smiling) You certainly do.

Controller: I'm really pleased with myself. I've got things just the way I want them and I don't want them disturbed. Not at all!

Therapist: Tell me, what is it that you really don't want Fred to do.

Controller: That's simple. I don't want him to be selfish or inconsiderate. I never want him to disregard others or hurt their feelings. I also want to be very sure that nobody dislikes him or can say a bad word about him. I don't want him to lose his reputation as a real nice guy. No matter what!

Therapist: Even if it makes him unhappy?

Controller: I really don't care about his happiness. I just want everyone else to be happy with him.

Therapist: But he came to see me because he's not very happy with his life. He feels alienated and

unfulfilled.

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Controller: As I said, that's none of my concern.

In this situation no attempt is made to change the Protector/Controller. The aim is to help Fred's Awareness level witness this pattern so that his Ego will become more aware.⁷⁶ The Perfectionist, Pusher and Critic are parts of the Protector/Controller system and each has a separate role to play.⁷⁷

The Perfectionist

The Perfectionist sets impossible standards and expectations, these standards invariably frighten the child and inhibit the child's ability to function.⁷⁸ The following example demonstrates how the Perfectionist functions in a session:

Therapist: Would you be willing to tell us your expectations of Barbara?

Perfectionist: I'd be delighted! (This is said with extreme self-righteousness.) My basic philosophy is quite simple. I expect her to be perfect. There are to be no mistakes. None whatever. I don't compare her to anyone else, my standards are absolute. She must never say or do anything that could be reasonably questioned by anyone else.

Therapist: That could be a bit limiting, couldn't it?

Perfectionist: I'm quite clear. I'd rather have her say and do nothing than let someone else find a flaw in her. My aim is to be sure that she's perfect.

Therapist: In what areas?

Perfectionist: In all areas. When she speaks, it should be clear, well thought out, rational, in complete sentences and concise but it should not be pedantic. She should be spontaneous, entertaining and perceptive. When she writes, there should be no errors anywhere in grammar or spelling. Each paragraph should flow beautifully into the next. There should be a perfect marriage of meaningful content and elegant style. And, again, there should be nothing that anyone could possibly criticize. I want her to be sure that nobody can find fault with anything she says or writes.

Therapist: That sounds a bit difficult to achieve. What about other areas of her life?

Perfectionist: Whatever bookkeeping she does must be faultless. I can't tolerate a checkbook that doesn't balance with a bank statement. She should always do everything on time,

have reports and repairs done immediately,
return phone calls within hours, remember
people's birthdays, be thoughtful.

Therapist: I'm getting exhausted.. you're not kidding,
are you?

Perfectionist: I most certainly am not! The world
tolerates entirely too much imperfection
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these days.

The Perfectionist went on and demanded that this
woman be in peak phsysical condition, centered, intimate
in her relationships and even did not forget to demand
that she should be rested.

The purpose of this holistic Perfectionist is to do
everthing possible to ensure that no one will criticize us
and we don't get hurt anymore. But this purpose becomes an
overprotection and ultimately stifles the individual's
ability to function healthfully.

Stone & Winkelman write that as the Aware Ego listens
to these demands, and become conscious of the system, it
enables a person to make choices. The futility of trying
to please a Perfectionist is obvious since the demands are
totally unrealistic and can never be fully met no matter
80
what is done.

The Pusher

The pusher, like other parts that are connected to

the Protector/Controller system, develops early in life,
 and is encouraged by parents, teachers and employers.⁸¹ A
 dominating Pusher makes a person particularly vulnerable
 to heart attacks.⁸²

The following dialogue is illustrative of the impossible demands of the Pusher:

Therapist: You apparently have a lot of demands you make on Bill.

Pusher: I want him to be a good therapist. There's a lot to learn!

Therapist: How do you direct him? Do you have a reading list?

Pusher: Oh yes, there's a lot to read!

Therapist: Books?

Pusher: Books and journals.

Therapist: For example, what books do you expect him to read?

Pusher: I want him to read the basic works of Jung and Freud. I want him to know the Gestalt work. I want him to be versed in philosophy. I want him to know Reich's work. I want him to be totally grounded and totally prepared.

Therapist: Prepared for what?

Pusher: For anything that might happen.

Therapist: Does Bill's therapy work scare you?

Pusher: You bet it does! That's why I want him to
 read everything. I feel nervous about the
 83
 idea of someone committing suicide.

At this point Stone suggests the client to move to a new position and talk to the vulnerable and scared sub-personality. The Pusher, Stone says, creates a constant condition of stress because whatever we do, whatever we read, whatever we know is never enough. According to Stone, it is valuable to the Ego to observe the extremes
 84
 to which the Pusher will go and still not be satisfied.

The purpose of the Pusher is to reduce the fear of the child, yet this sub-personality can become overprotective, and a killer which scares the inner child
 85
 even more.

The Inner Critic

Anna Freud writes about a case of a girl who turned her hatred against herself. She tortured herself with self-accusations and feelings of inferiority, and surrendered her own wishes to the demands made upon her by
 86
 others.

By turning her aggressive impulses inward she inflicted upon herself all the suffering which she had formerly anticipated in the form of punishment by her mother.⁸⁷

One can see, here, not just the development of the Inner

Critic, but also the function it fulfills in helping the individual inflict punishment from the inside before one is punished from the outside, and by taking this action the Inner Critic helps a person survive.

The Critic is a powerful sub-personality which stops many people from enjoying life.⁸⁸ Stone & Winkelman write that if a person is worried about their physical condition, being unlovable, stupid, undereducated, disempowered, sexless, selfish, not as good as the next person, too aggressive, these are signs of the Critic in action.⁸⁹ Example:

Critic: Basically, I just don't think that she measures up. That's all.

Therapist: Can you be more specific? For instance, we were just talking about her weight. How do you feel about that?

Critic: She's too fat. You know that.

Therapist: But when she'd lost weight, remember what you said?

Critic: Sure, She was too thin. Boney in the shoulders. She wasn't sexy enough. I think she should look sexier.

Therapist: (Teasing) And what would you say if she looked sexier?

Critic: I'd tell her she looks like a tramp. I

agree with her father. A woman shouldn't be provocative.

Therapist: But you just said she should be sexier.

Critic: I know. I don't like when she's too sweet - too much the girl next door.

Therapist: It seems to me that you've got her coming and going.

Critic: (Triumphantly) That's right. I'm like her father. Nothing ever pleased him either. I just think that everything she does is wrong. Besides that, she is stupid.

Therapist: But she does well in all her courses.

Critic: That's because she's a perfectionist and compulsive and she studies too much.

Therapist: What if she relaxed more?

Critic: (Very self-satisfied) Then I'd tell her she's lazy. She can't win with me. She might as well give up.

When one asks the Critic in the right moment why it functions the way it does, the Critic may say:

I just don't want anybody to pick on her. I figure that if I criticize her first, I'll keep her from making mistakes and nobody else will pick on her.⁹¹

Paradoxically, the Critic, like the Pusher, in an effort to prevent a person's getting hurt from the outside,

becomes overprotective and is transformed into an inner killer.

According to Stone & Winkelman, while Voice Dialogue is basically a communication tool, it has therapeutic implications as well. Fundamentally it is a way of gradually learning to experience, to live, and to communicate much more of our own totality.

CHAPTER IV FOOTNOTES

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CHAPTER V

SEPARATING THE SYMBIOSIS OF THE VICTIM-VICTIMIZER INNER BOND - A CRITICAL STEP IN THE CONSCIOUSNESS PROCESS

Birth is an act of separation. The parent of the newborn faces challenging, paradoxical, yet complimentary facts: 1. The baby is a separate human being; 2. Yet it is totally dependent. The deep acknowledgement of the baby as a separate entity creates for the newborn a space within which he can develop his potentialities. It also means that the parent is a separate human being and can differentiate between his own needs and the needs of the child. As a separate individual the parent is able to deeply acknowledge the infant's total dependency and can surrender to the child's needs without feeling a threat to his own identity. When a parent can distinguish between his needs and the needs of his external child, it means that the parent is separated from his internal child and, at the same time he is able to take care of it.

What happens when the parent is not in touch with his inner deprived child and with his Self? The parent stays dependent on outside mirroring, and creates a bond with the outer child as his self-object who is forced to mirror

him. Under these conditions there is no space for the child to develop and to be a separate individual. According to Miller, the parent unconsciously, and regardless of his good intentions, sucks from his child¹ gratification of his own needs. The parent's inner child, having unfulfilled needs, is activated by the newborn outer child. The inner deprived child using the adult power then tries to satiate its needs through the reflection of "his new incarnation" by taking from the newborn, the nurturing that it has not gotten. The infant, in order to avoid the pain and suffering of not getting what it needs, has to lose touch of his inner core, his Self, and consequently his true needs, and like his parent, stays dependent on this outside object relation mirroring alone. In these conditions the only way for the child to survive is by internalizing, indiscriminately, the outside parental cultural demands which are embodied in the Superego. Using Stone & Winkelman terminology: The Protector/Controller system is developed within the child; through this system the child now evaluates its needs.

Stone & Winkelman write that the Perfectionist, Pusher and Critic are parts of the Protector/Controller² system. They also associate the Protector/Controller to the Freudian Superego (see chapter 4, p. 61). Based on these premises I would like to suggest that the Superego

is made up of a number of central parts which reciprocate with and reinforce one another by functioning as one unit, or cluster. As long as the Superego is acting upon one's Ego as one unit, a person is at the Superego's mercy and consciousness is limited.

Using Stone & Winkelman's therapeutic modality Voice Dialogue, we can identify the Superego as a system made up of different parts. The advantage of distinguishing these different parts is that it enables us to see how the parts of the Superego system interrelate to one another, and how the system, once it is established, acts as a tight, and impenetrable cluster. Identifying and separating the different parts in the cluster of the Superego, or Protector/Controller system is a critical step toward enhancing the consciousness process.

According to Jung, the events experienced by every individual are determined by personal history as well as the collective history of the species as a whole.³ Stone & Winkelman write that it is possible to trace the sub-personality back to a mythic base. They note that it is extremely beneficial to this work to acknowledge that one is dealing with universal mythic energy forms that have manifested themselves in human beings from the earliest periods of human existence.⁴ Therefore one can assume that each sub-personality within the Superego, or

Protector/Controller system, possesses personal and collective qualities. The fragmentation of the Superego into its components is analogous to the fragmentation of the archetypes and the process in which the archetypes are transformed into anthropomorphic forms thus becoming more readily assimilated by one's consciousness. Neumann writes that the fragmentation of archetypes is a process whereby consciousness seeks to wrest from the unconscious the material content of the archetypes in order to supply the needs of its own system.⁵ He notes that the fragmentation occurs in the sense that, for consciousness, the premordial archetype breaks down into a sizable group of related archetypes and symbols. The splintering of archetypes and symbols, according to Neumann, is easier to grasp and assimilate, so they no longer overpower the Ego consciousness.⁶ According to Neumann, the archetype, originally acted upon the Ego en masse, in all the undifferentiated profusion of its paradoxical nature. This is the chief reason why the Ego is overwhelmed and consciousness is disoriented by the archetype whose emergence from the depth is always new, different, unexpected and terrifyingly vivid.⁷ He notes that the more anthropomorphic the world of gods becomes, the closer it is to the Ego and the more it loses its overwhelming character.⁸

When we recognize the different components of the Protector/Controller system (or Superego), we can deal with the psychodynamics within this system, and help to separate the different parts of this cluster, and the inner symbiotic bond of the Victim-Victimizer. This separation reduces the power of each part of the Protector/Controller system, because their power stems from the symbiotic bond between them and their mutual participation in coercing the individual to follow the rules of the Protector/ Controller. Reducing their power means reducing the ability of this system to overprotect us, either by acting out with violence, or by victimizing us from within. An extreme example of this acting out with violence is committing murder, or engaging in war. On the other hand, an example of Victimizing from within is the manifestation of physical illness.

In order to create space for different sub-personalities that traditionally one has not been able to use, or to use consciously (because of parental cultural restrictions) one needs to separate the Ego from the parts which are the embodiment of these parental cultural demands, namely the Superego or the Protector/Controller system. In Stone & Winkelman terminology, the Protector/Controller, Perfectionist, Pusher and Critic participate traditionally from a very young age in one's

life.

I suggest that three additional sub-personalities: Anxiety; Guilt; and Victim can be added to the traditional cluster of the Protector/Controller, Perfectionist, Pusher and Critic. I suggest that the child inherits Anxiety, Guilt and Victim characteristics as collective deposits channelled through its parents. These parts, like other parts of the Protector/Controller system, have the same end goal - survival of the individual. Anxiety, Guilt and the Victim are traditionally and historically parts of the survival dynamic of the collective and the species, and therefore, inherently part of the internal structure of every individual.

Perera writes that in the collective rituals the one sacrificed is the scapegoat of the community. The victim is offered to the earth goddess in order that she bestow good crops, seasons, and health. ⁹ Sacrifice is the basis ¹⁰ of primordial fertility rites. The original scapegoat had nothing to do with a sin offering. Ethics were not involved, only the necessity that exists under the natural law of the conservation of energy to maintain a balance of energy in the overall system of life; sacrifice of the earth to the earth that new life may arise. According to Perera, originally the scapegoat was a human or animal victim chosen for sacrifice to the underworld god to

propitiate that god's anger and heal the community. The scapegoat was a healing agent.¹¹ Perera notes that the scapegoat is cast out of the community in order to leave the remaining members with a feeling of guiltlessness,¹² atoned (at one) with collective standards of behavior. Here we can see the bond between guilt and sacrifice. Furthermore, according to Perera, sacrificing the scapegoat serves to inoculate the collective against future misery and failure.¹³

The ancient scapegoat rites are part of the periodic transitions which usher in the New Year. It is a foundation sacrifice to propitiate the divinity and ensure divine protection of the new phase or form of cultural life.¹⁴ The victim serves a transpersonal atonement purpose that is felt to be essential for the sustenance of the group's well-being.¹⁵

Historically, individuals chosen for the scapegoat sacrifice seemed to acquiesce in their role, out of identifying with the collective needs and roots, out of being merged with the collective.¹⁶

Perera notes that passive compliance of the scapegoat seems to be part of the archetypal pattern.¹⁷ She writes that in the Yom Kippur rite of the Hebrew tradition there is a confession of sins and atoning for guilt. In Babylonian history the New Year festival rites involved a purgation, purification, confession of sins and a human

sacrifice. It was believed that blood sacrifice removes¹⁸
the stain of sins.

Neumann writes about the "Primary feeling of guilt" which is a central symptom of a disturbed primal relationship that results in feelings of guilt. It is characteristic of psychic disorders of the Western man. The primary guilt feeling goes back to the pre-Ego phase and leads the child to associate the disturbance of the primal relationship with its own Primordial Guilt or¹⁹ Original Sin. Elisabeth Kübler-Ross writes that the child always assumes either part of or the entire blame for the loss of his parent by divorce, separation,²⁰ desertion or death. As one can see, the original guilt and sacrifice of the scapegoat has nothing to do with personal deed. It is only connected to the survival of the collective. These deposits lay deep in the unconscious of every individual, and through traumatic experiences an individual might be overwhelmed by these endless deposits of collective experience of guilt and scapegoat sacrifice.

In the original Hebrew rite there are two goats... One goat is dedicated to Yahweh that he may pardon Israel. It is killed as a sin-offering so that its blood may cleanse and make sacred the sanctuary, tabernacle and altar... Its blood placates the angry god and atones for "uncleanness of the sons of Israel, for their transgressions and for all their sins. This goat's remains are treated as unclean and are burned outside the camp. The other goat, the expelled or escaped goat, is dedicated to

Azazel, a cthonic god, later considered as a fallen angel by the Hebrews. Over this goat's head the high priest confesses all the faults of the sons of Israel, all their transgression and all their sins and lays them to its charge. This living goat is taken from the camp and sent out into the wilderness and the goat will bear all their faults away with it to a desert place.²²

According to Perera the wandering, exiled goat removes the
²³
 taint of guilt. As the sin-bearer, it carries the evils confessed over it away from the place of collective consciousness and returned to its origin in the
²⁴
 unconscious.

Transgressing of the traditional customs evokes guilt
²⁵
 and shame. Guilt and shame are used in the absence of the aware Ego to force people to follow the rules of the collective by imprinting in human beings at a very young age the conviction of being born in sin, being guilty of the Original Sin, or the Seven Deadly Sins.

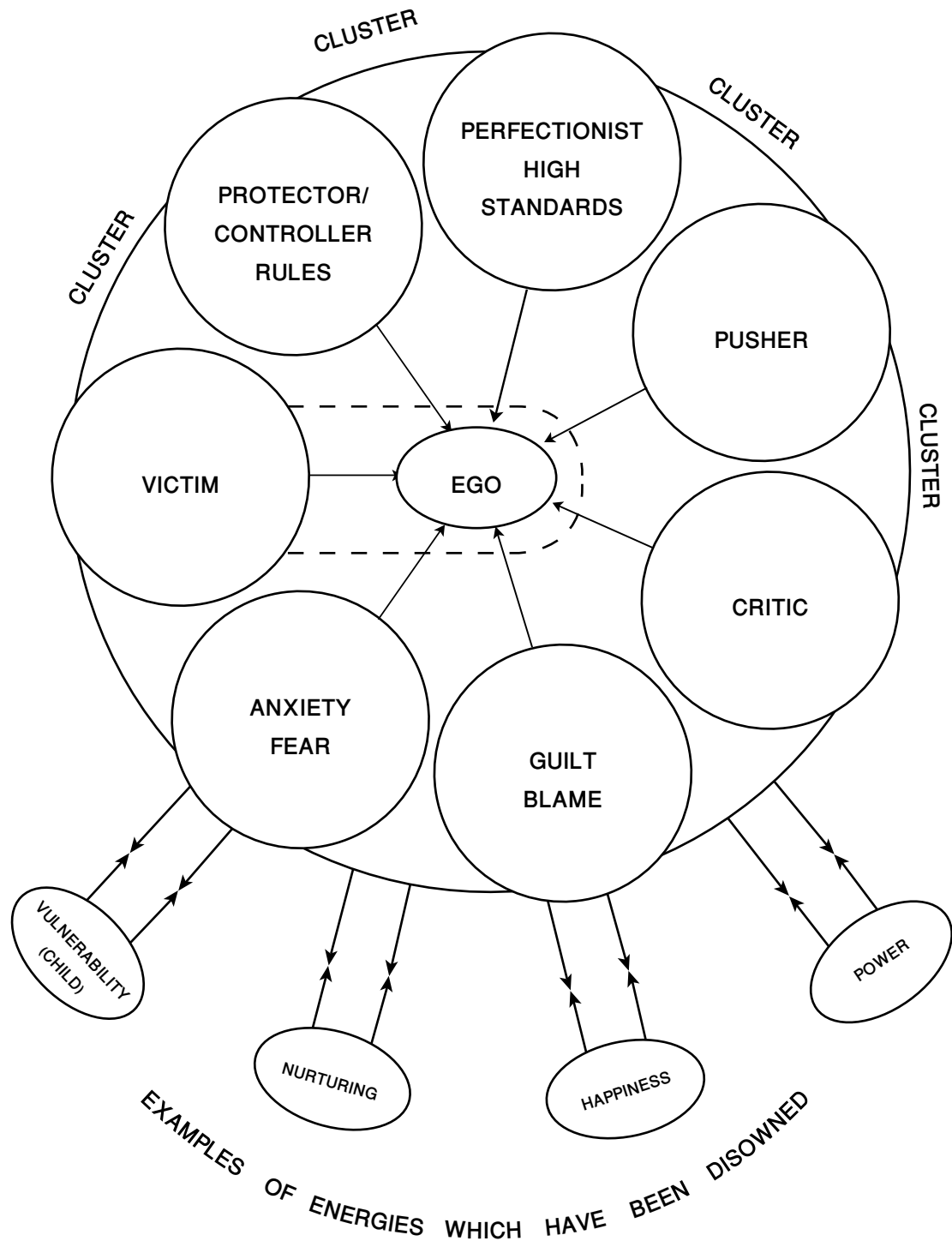
Anna Freud writes that anxiety sets the defensive process in motion, whether it be dread of the outside
²⁶
 world or dread of the Superego. I suggest that if the purpose of the Superego, the Protector-Controller system is traditionally to protect one's vulnerability from outside punishment, then anxiety and the experience of being victimized are the underlying reason for creating rules. But anxiety, like guilt is also a way to force people to obey, to follow the rules. At the same time it

is a step toward victimizing the person by forcing him to become a scapegoat of sacrifice. This scapegoat role is either assumed literally, or assumed by having to disown what was unacceptable according to the rules of the collective. Being fearful, full of remorse and guilt, being weak, helpless and a victim are, therefore, parts of the traditional experience. This experience becomes transformed into rules of the collective and inherently, are a part of every individual.

Figure 1-5 illustrates my conception of how the cluster of the Protector/Controller system is constructed. In addition to the Protector/Controller, Perfectionist, Pusher and Critic parts, Guilt, Anxiety and Victim sub-personalities are included. This cluster never works in a void, but always fights against unacceptable energies that try constantly to take part in one's life. One way that demonstrates how the different parts of the Protector/Controller system interact with and reinforce one another as a cluster is to observe the dynamic when a traditionally unacceptable energy, having been disowned, becomes demonic and tries to penetrate the cluster of the Protector/Controller system.

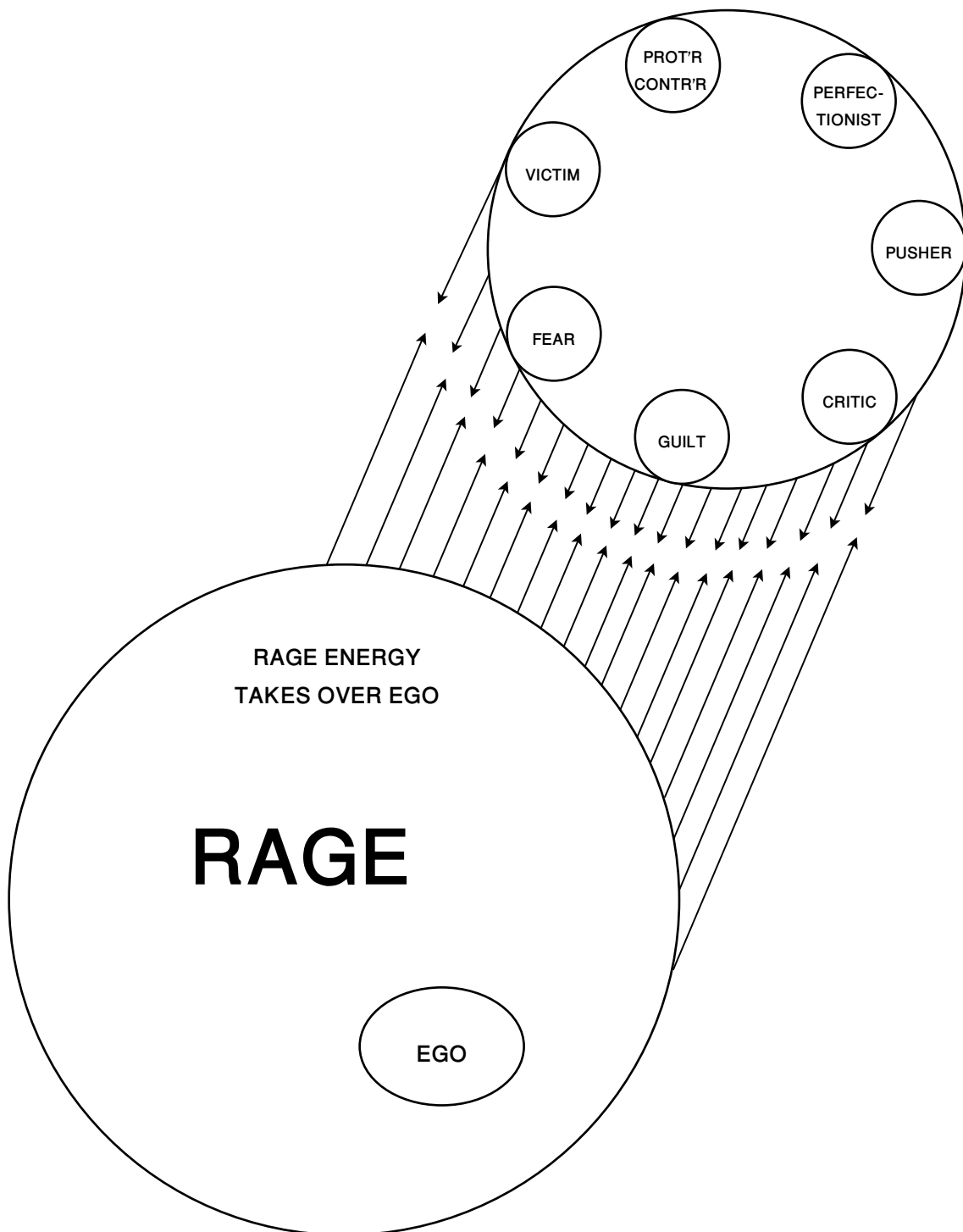
Figures 2-5 and 3-5 illustrate how Rage energy pushes away for a while, the traditional cluster of the Protector/Controller system and how the traditional

FIG.1-5 : THE CLUSTER



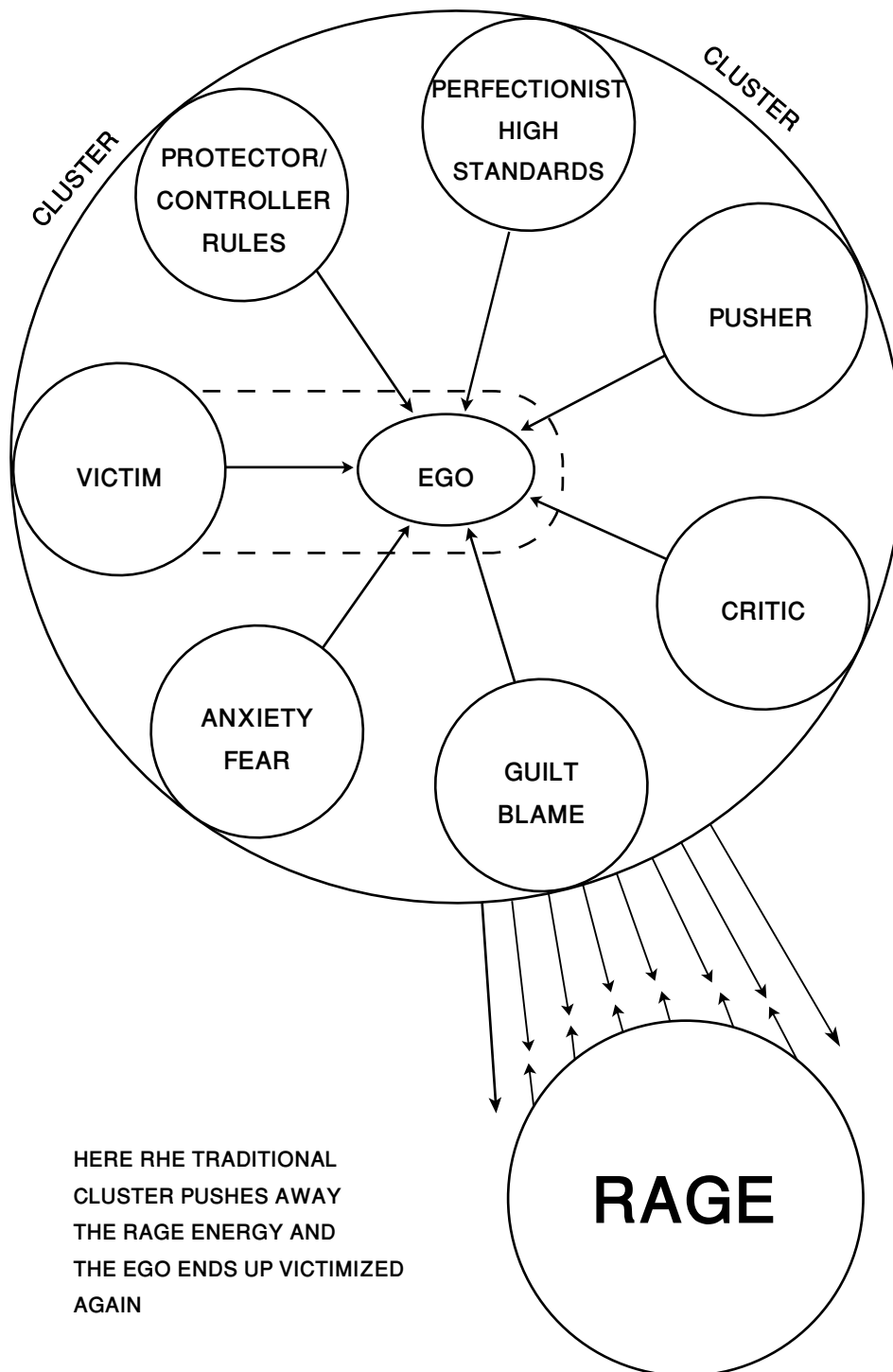
IN THIS FIGURE THE VICTIM TAKES OVER THE EGO.

FIG.2-5



EXAMPLE OF DISOWNED ENERGY: RAGE TAKING OVER THE EGO
BY PUSHING AWAY THE TRADITIONAL OVER-PROTECTIVE CLUSTER.

FIG.3-5



cluster of the Protector/Controller system retaliates and takes over the Ego. The latter ends up victimized - taken over by the Victim sub-personality, while the other parts of the cluster work non-stop to keep the Ego identified with it. Victim-identified individuals are receptive to being controlled. They obey and follow the rules of the Protector/Controller system.

People who have or have had cancer sometimes tend to deny the traditional Protector/Controller system. After they contract cancer they feel betrayed by the traditional rules because they expect these rules to help them survive. They try to identify with the part of themselves that rebels against the traditional rules of the Protector/Controller. The result is that the Protector/Controller system goes underground and sabotages the attempts the person makes to live differently from the traditional rules.

Example 1: Lory who had cancer was working in a session with her good friend Deborah, who also had cancer. Both Deborah and Lory wanted to talk to the part of Lory that could help her do more for herself. This was a part that had not been traditionally active in her life. Lory had been a very staunch Christian and dedicated to giving service. After her children left the Church she became more dedicated religiously. When she got cancer she felt

betrayed and victimized by the part of her that represented the rule of Christianity, and a rebellious part seemed to take over. This part rebelled blindly against everything that was associated with Christianity. In the session, she realized that the part who wants to help her is not able to speak up, and the work seemed to be blocked. After the part that carried the rules of Christianity had been identified and acknowledged for its importance in helping Lory for many years to survive, this part was ready to acknowledge that some of its rules were too harsh, and perhaps were responsible for creating Lory's illness. After a discussion with this part that carried the rules, the part that wanted to help Lory was able to express itself.

Example 2: Eve was a participant in a workshop for people who have cancer. She took the opportunity to experience in two consecutive sessions the pleasure which she has not experienced enough in her life. Excited by this, she decided to plan a joyful weekend for her husband and herself, and, instead, ended up in the emergency room suffering severe pain. As a child this woman experienced love and arbitrary punishment together. As a result, her Protector/Controller system adapted this experience as a rule that love or pleasure is coupled with punishment and suffering. The Protector/Controller system carried the

memory of this dynamic and, as a way to protect Eve from getting hurt again, did not allow her to experience love, nurturing and pleasure. The Protector/Controller cluster activated its punishing system from within, using the same dynamic that made her victimized by her father every time she experienced love, nurturing or pleasure.

Neuman writes that when positive and negative experiences are simultaneously present the antithetical structure of such content makes conscious orientation impossible. An advance consciousness will, therefore, split the bivalent content into a dialectic of contrary qualities.²⁷ Indeed, what one needs to do is to separate the coupled contradictions of love and hate. In order to do this, one needs first to recognize the different parts that reinforce one another in the Protector/Controller cluster, and together victimize a person when he wants to experience love, nurturing and pleasure.

The second step is to separate the parts of the cluster and the Victim-Victimizer inner symbiotic bond. According to Perera, suicidal tendencies are a result of the lack of separation of this Victim-Victimizer bond. This occurs when the Victim-identified Ego and the Scapegoater within are symbiotically fused.²⁸

By separating the parts of the Protector/Controller cluster, one uncovers the psychodynamics within the system

of the cluster and can observe how these different parts reciprocate with and reinforce one another to the extreme of overprotecting the person.

Separating the cluster of the Victim-Victimizer's symbiosis is a critical step in enhancing the consciousness process. Examples of this symbiotic fusion of the Protector/Controller cluster are as follows: Perera writes about a woman who said "I'd be a horror without the judge. I'd be lazy, selfish, mean, gluttonous. I'd have the seven deadly sins." ²⁹ This illustrates how the scapegoat and the scapegoater exist symbiotically when the Ego is identified with the scapegoat. These are two opposite yet reciprocating energies within the same verbal content. When one attends only to the verbal content, there is difficulty recognizing and separating these two different energies. Another example comes from an actual session with a client:

Protector/Controller: He's going to end up taking risks,
giving up his job and losing all of
his financial security. I've seen
too many people do that. It
³⁰
frightens me. I need stability...

In this latter example one can identify the fearful part that activates the Protector/Controller's action to protect the inner child from fear.

How the verbal content of the Critic is reflected through the victimized child can be observed in the next example:

Child: I don't know. I'm no good. I can't do anything.

Facilitator: Actually, those are other voices in Sam that say you're no good. You're so used to hearing them you think it's you who feels that way. Sam has a lot of parts in him who don't like you.

Child: Why not? Why am I so bad? I know I'm scared all the time. I always
31
feel scared.

Here, again, one can observe the victimized child and the Critic symbiotically fused.

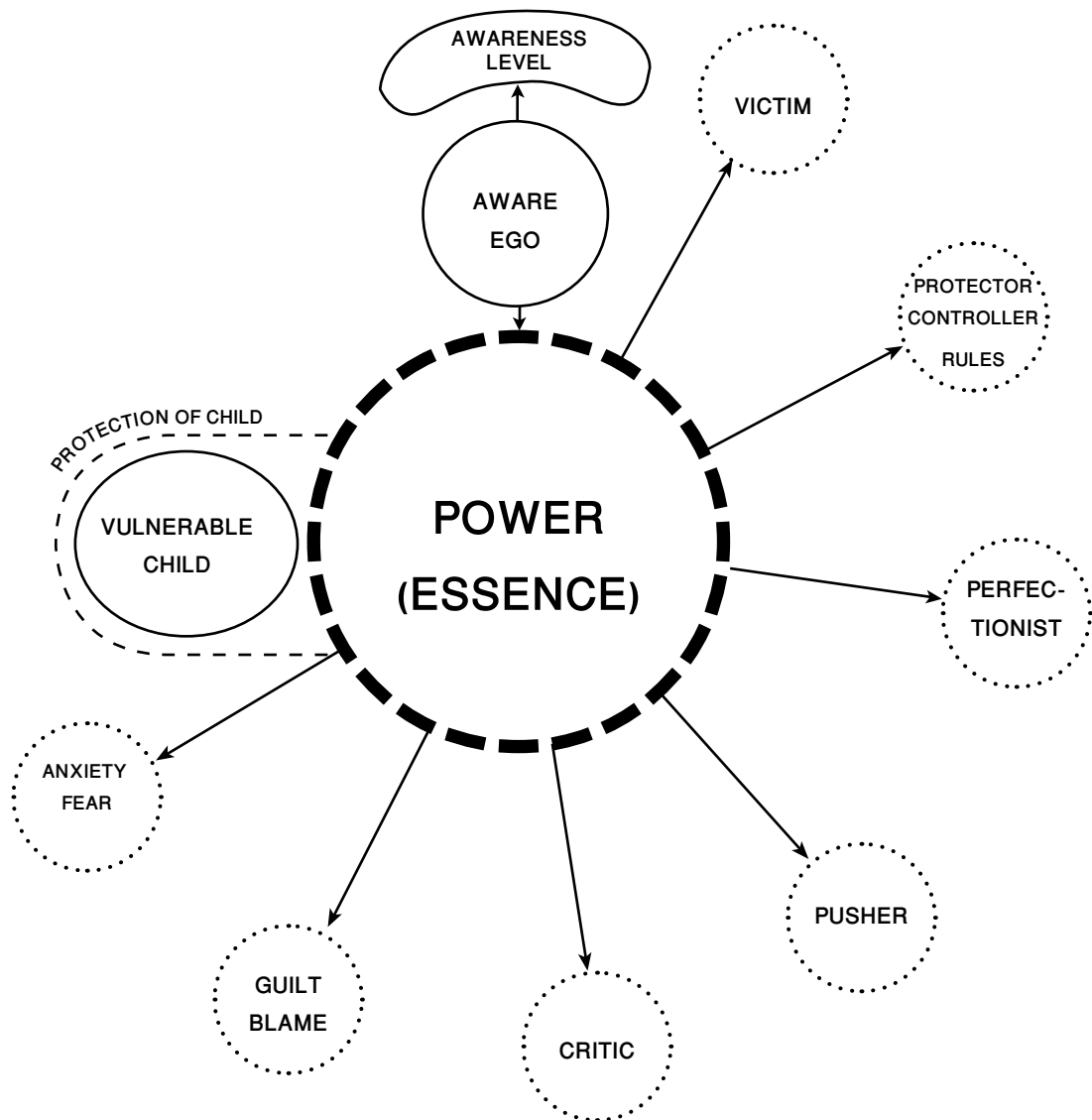
There are four stages in the process of separating the Protector/Controller cluster, and the Victim-Victimizer inner symbiotic bonds. The two initial stages are: 1. Identification and experiencing the various parts of the Protector/Controller cluster separately from one another and from the Ego; 2. Confrontation of the traditional cluster of the Protector/Controller system. This is achieved by utilizing the essence power used by Aware Ego to protect the Vulnerable Child and push away

the different parts of the Protector-Controller cluster from one another, from the Ego and from the Vulnerable Child (see Figure 4-5). Separating the different parts of the cluster and the Victim-Victimizer inner symbiotic bond reduces their power, and reveals how they depend on each other in enforcing the traditional rules.

For people who are traditionally identified with being a victim, confrontation of the traditional system, using their own power, is a profound experience. The two stages mentioned above need to be experienced a number of times, depending on the individual. The example that follows is descriptive of this process:

A client had worked in previous sessions on a dream in which a violent man appeared. She discovered during this session that the man represented powerful protective energy that could help her approach life in a more courageous way. But by the following week she felt that this powerful image had lost some of its power. She became aware that in the previous session she had not paid enough attention to some of her traditional parts who did not like this newcomer's power. The first step in the next session was to become familiar with the different parts that resisted the newcomer's power. In the session we found out that these parts were the Protector/Controller, Critic, Guilt and Victim. After recognizing these parts,

FIG.4-5



HERE ESSENCE POWER IS USED BY THE AWARE EGO TO BREAK THE POWERFUL CLUSTER OF THE TRADITIONAL SYSTEM BY PUSHING AWAY ITS COMPONENTS FROM ONE ANOTHER . THUS THEY CANNOT COOPERATE AND SO LOSE THEIR POWER.

through experiencing each one of them and then acknowledging their importance as well as their overprotectiveness, she could move on to the second step of the process. The second step was experiencing this powerful man image that appeared in her dream, and using this energy to confront and separate the parts of the traditional system from the Ego, from the Vulnerable Child and from each other. This reduced the power they had working together. It is important to mention that by pushing away the parts of the Protector/Controller system, as Stone & Winkelman mention, there is no intention eliminating of them. It is essential to keep them because they carry an essence quality important to each one of us. The purpose of separating these parts is to let the individual's Ego experience its ability to use this essence powerful energy to create change in the way the person experiences life. The individual's Ego uses this essence power to protect the inner Vulnerable Child, both in the session and, ultimately, when it is needed in different life situations.

Many times one discovers a great deal of difficulty in separating the scapegoat-identified individual from the Victim energy. I assume that one prime reason for this is that, traditionally, the experience of being the victim of sacrifice was coupled with renewal of the collective. Thus

every individual carries within themselves this Scapegoat sacrifice experience bonded to renewal. Examples of renewal in ancient times included the promise of good crops, health, fertility, appeasing an angry god, feeling guiltlessness, saving the collective from future misery and failure, ensurance of divine protection and atonment for the sins of the collective. Perera mentions a Roman ritual in which the king was sacrificed through his identity with The Year God. Through this sanctification he became the partner of the Goddess and was sacrificed as the scapegoat of the community to ensure the creation of a prosperous new year.³² Neumann writes about a ritual that was widespread in which the essential element was³³ beheading a woman as a Goddess. Being sacred and/or being respected as a God/Goddess was coupled with being sacrificed. Perera quotes a person who said: "I did all the suffering in the family...but I knew I was special."³⁴

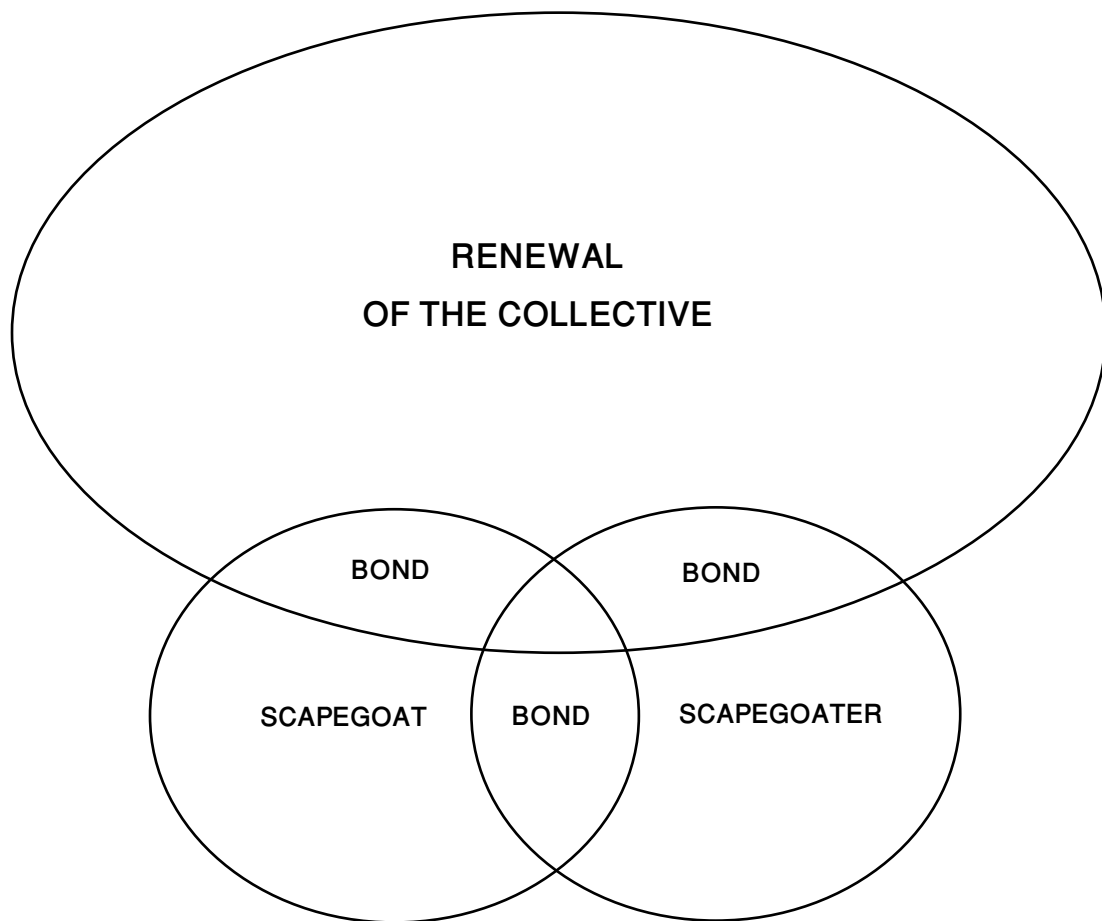
It is very common for scapegoat-identified individuals to experience both being the chosen and the victims.³⁵ Perera writes that suicidal tendencies are an expression of a desire and attempt to purify oneself and³⁶ is a striving for renewal. Sometimes one can find that the individual experiences a hidden pride identifying with the Victim. This pride presumably comes from a deep unconscious bond to renewal.

In the past whenever there was a Victim or Scapegoat there was also a Victimizer or Scapegoater who was also merged to the collective and collective needs. The Scapegoat-Scapegoater thus become complimentary, reciprocating energies that are interdependent and both are bonded to renewal (see Figure 5-5).

Paradoxically, experiencing the ultimate Victim sub-personality and the ultimate Victimizer sub-personality results in similar feelings of peacefulness, purity and happiness. Therefore, a third step in recognizing what is beyond the Victim-Victimizer inner symbiotic bond is to surrender to the Victim-Victimizer inner dynamic. This occurs when the person is allowed to experience both parts in their extreme expression. (This extreme expression does not necessarily mean death). This is achieved only when the process emerges organically in the session and only after the person has experienced the two first stages discussed previously. It is important that the person experiences first the different parts of the Victim-Victimizer inner bond and confront them with his own power before he surrenders to this system. Facilitating through Stage three is recommended only to therapists who can deal with issues of death and can make the distinction between actual death and the experience of death in a session.

A fourth stage in this process is to separate the

FIG.5-5

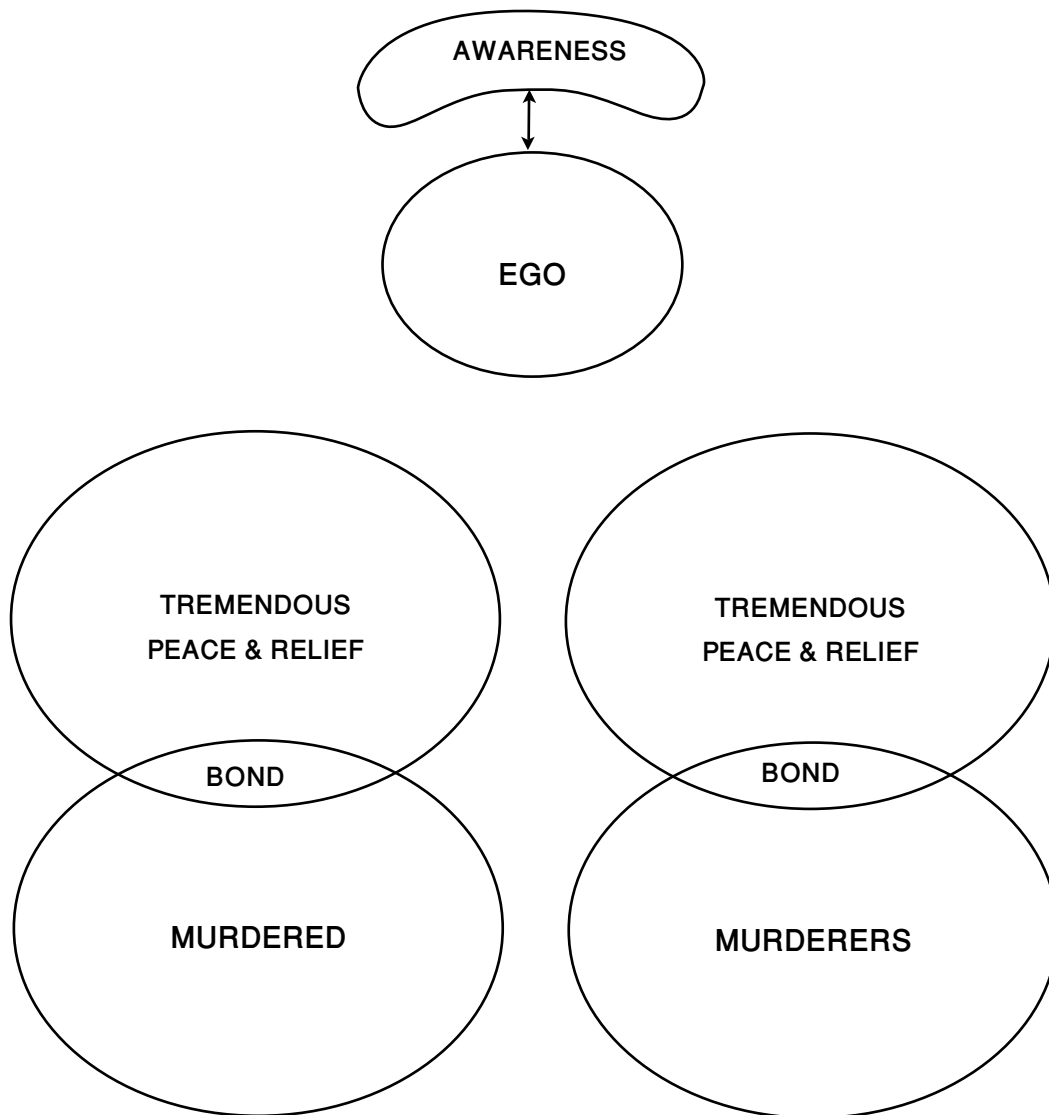


**BOTH THE SCAPEGOAT AND THE
SCAPEGOATER ARE BONDED TO
ONE ANOTHER AND TO THE
RENEWAL OF THE COLLECTIVE.**

experience of being Victimizer and being Victimized from experiences of peacefulness, purity and happiness. This enables the individual to experience peacefulness, purity, happiness and renewal without the need to be sacrificed, or to sacrifice oneself and/or others.

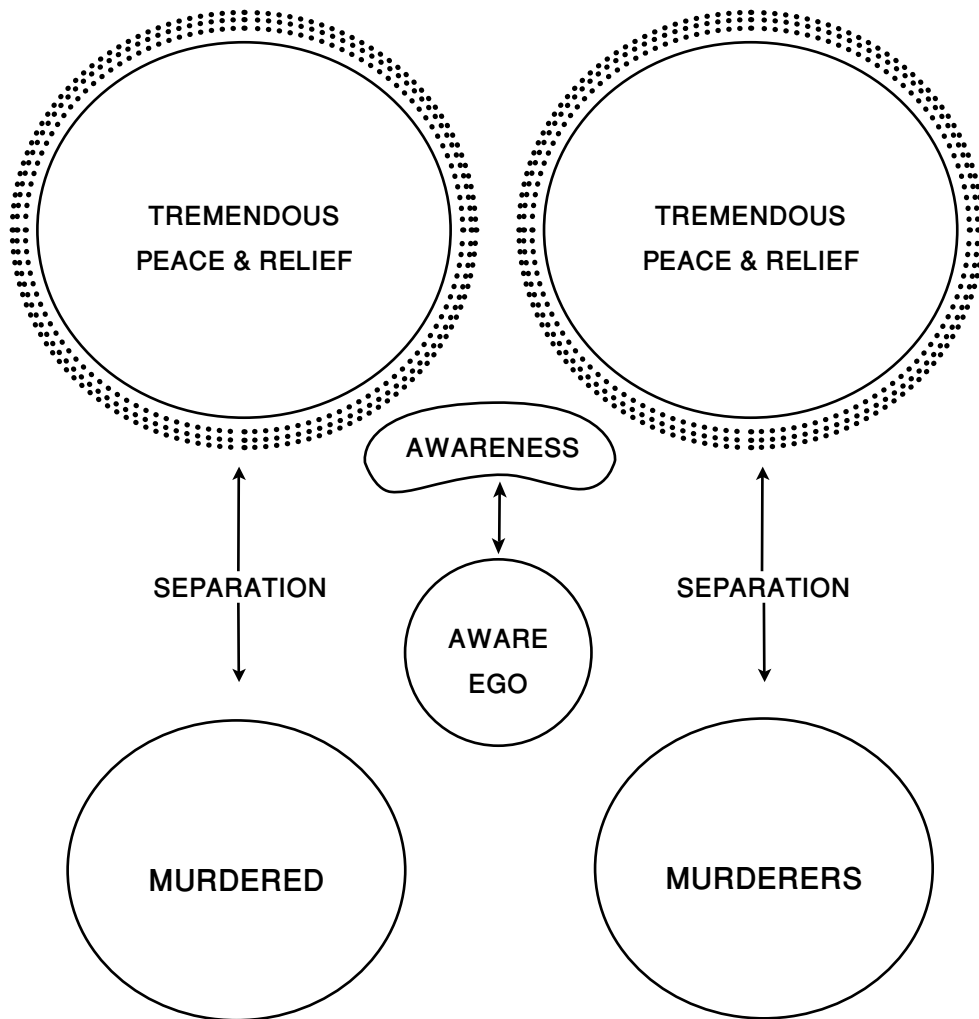
Example: Sue comes from a family with a history of drugs, alcohol, abuse and violence. As an adult, her relationships with people followed a similar pattern. In her dreams she ususally was the victim. Recently she allowed herself to acknowledge her own rage when she was victimized by somebody in her real life. In the dream described here she observed murderers killing a weak passive man in her house. The man just gave up. Although Sue was in collaboration with the murderers, she did not participate in the killing herself. When the man was killed, the murderers felt relief and peacefulness as reported by Sue when she experienced the energy of the murderers. When Sue allowed herself to experience being murdered, like the man in her dream, she went through a similar experience of feeling a tremendous relief and peacefulness. Later in the session she separated those feelings of relief and peacefulness from the image and the experience of both the murdered man and the murderers (see Figures 6-5 and 7-5). By surrendering to the experience of the Victim-Victimizer dynamic, Sue was able

FIG.6-5



**THROUGH EXPERIENCING BOTH MURDERING
AND BEING MURDERED, SUE EXPERIENCES
PEACEFULNESS AND RELIEF.**

FIG.7-5



SEPERATING THE EXPERIENCE OF
PEACEFULNESS & RELIEF FROM
THE EXPERIENCE OF MURDERING
AND BEING MURDERED.

to enjoy feelings of relief and peacefulness, which she had thought could only occur when she was literally dead from her cancer illness. Through her therapeutic work, Sue discovered how the murderer part and the murdered part are mutually dependent and reciprocate with one another. They needed each other to accomplish their purpose of providing for Sue a state of relief and peacefulness. By surrendering totally to the process the dream reflected, transformation of both the Victim and the Victimizer achieved.

CHAPTER V FOOTNOTES

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29. Ibid., p. 29.
30. Stone & Winkelman, Embracing ourselves, p. 93.
31. Ibid., p. 138.
32. Perera, The scapegoat complex, p. 13.
33. Ibid., p. 54.
34. Ibid., p. 74.
35. Ibid., p. 50.
36. Ibid., p. 21.

CHAPTER VI

SUMMARY AND CONCLUSION

Summarizing Statement:

It seems that for generations a vicious cycle has existed, in which a person who has been victimized as a child may learn to become a victimizer to themselves and/or others. When a parent lacks a sense of his own identity he is unable to mirror the child and, instead, wants the child to mirror him. Fulfilling the parent's needs is accomplished at the expense of the child giving up his own needs and his own Self. Sometimes the only way a child can survive is to be a victim.

In order to avoid situations of being punished by someone else a protective system develops within a child. This system which is called the Superego, or Protector/Controller system, carries the parental-cultural rules of how the child should behave in order to survive in his/her environment. This protective system inflicts punishment and victimizes the child from within every time there is a threat of being punished from without. Later the Superego, or Protector/Controller system becomes overprotective and can limit a person's growth.

I suggest that the Superego, or Protector/Controller system is made up of different parts that reinforce one

another. Within this system the Victim-Victimizer inner symbiotic bond exists.

The Victim and Victimizer (also called Scapegoat and Scapegoater) has dwelled in a symbiotic bond within every individual presumably since ancient times when human sacrifice was an integral part of collective rituals. These rituals were practiced as a way of promising sustenance and renewal of the community.

The unconscious bond of both the Scapegoat and the Scapegoater to the renewal of the community is presumably the reason why it is so difficult to separate these two polarities from one another and from the Ego. By using Voice Dialogue, a psychological tool created by Stone & Winkelman, one can observe that the Superego is composed of different parts. These parts act as one "cluster unit" within which the Victim-Victimizer symbiotic bond exists.

There are four stages in the process of separating the above bond. The two initial stages are:

1. Identifying and experiencing the different parts of the bond (see Figure 1-5);
2. Separating the different parts of the bond from the Ego, and from one another. This is achieved by confrontation using the assistance of essence power (see Figure 4-5). When these two first stages are experienced successfully, then two additional stages

follow. They are: 3. Surrendering to the Scapegoat-Scapegoater dynamic, and experiencing the transformation of the traditional bond which leads to the experience of renewal (see Figure 6-5); 4. Separating the experience of renewal from the experience of the Scapegoat-Scapegoater bond (see Figure 7-5). After having completed stage four, the individual has the opportunity to learn that he/she can experience renewal without the need to undergo sacrifice. The liberation from the Scapegoat-Scapegoater symbiotic bond within the individual is a critical step in enhancing the consciousness process.

Conclusion

The separation of the Scapegoat-Scapegoater symbiotic bond is a critical step toward freeing oneself from identifying unconsciously with either of these polarities. Liberating ourselves from these polarities can be an important step toward "psychological disarmament", can create peace within the individual, between individuals, and may hopefully bring nations to negotiate peace. But it is postulated that peace is first experienced as a state of being within the individual.

The concept of the Scapegoat-Scapegoater symbiotic

bond, in relation to one another, as well as its importance to the process of renewal, is relatively new. There is limited literature available to the researcher and one must rely heavily on personal experience in working with clients to understand the full impact of this work. Therefore, I suggest future research on this subject which would do well to include more examples of actual client sessions to validate the potent effect of this therapeutic process. While working on this thesis, I was unable to use all the material gathered from client sessions because of limitations of both time and space. Nevertheless, the examples presented here are representative.

Psychotherapists who find it difficult to help their clients separate from identifying with either being a Victim and/or being a Victimizer, might wish to explore the four-stage process suggested in this paper. This process may enable the client to separate from the Victim-Victimizer symbiotic bond within him/herself.

Having lived for many years in a commune, a kibbutz in Israel, I have become aware of how critical it is for the individual to separate from the parental collective rules. Such separation is essential for the development of the individual's consciousness. It paradoxically enables the individual to contribute to the renewal of the

community out of his/her free will. As I look to the future, I intend to live and work in Israel, a country in which people carry the remnants of a long history of suffering and being cast as victims. My challenge is to help others create a state of both individual and national peace.

APPENDIX A

JUNGIAN SELF VS PSYCHOANALITIC SELF

There are many different definitions of the Self within the Psychoanalytic theorists as well as within the Jungians. In general, the self according the Psychoanalytic point of view is taken to be a content of the Ego, and its function Ego-oriented. The "naturalistic" nature of the self is emphasized. According to Schwartz, the underlying premise is that the self is built up through the process of its structures being first merged with the environment and assimilated back into the Ego. As a consequence, the self is always found in interpersonal relationship and his function is to mirror the Ego. In the Jungian view there are three dimentions of the Self: 1. as content of the Ego; 2. as a focus and center outside the Ego; 3. as energy field beyond both Ego and psyche.

APPENDIX A FOOTNOTES

Schwartz-Salant, N. (1982). Narcissism and character transformation. Canada: Inner City Books. Pp. 17-18.

APPENDIX B

POISENOUS PEDAGOGY: SOME OF THE UPBRINGING ATTITUDES OF PREVIOUS CENTURIES

Miller draws the information about Poisenous education from previous centuries: The first test of a parents' principles of child-rearing is when a young child exhibits its' temper by "screaming or crying without cause." Once a parent determines the child is not sick or in pain and there is no rational explanation for this outburst, you can be certain what you are witnessing is nothing more than a temper tantrum and the child expressing its willfulness. It is inappropriate to wait for the outburst to subside as one does when a child is an infant. Rather, it is time for the parent to assume a more controlling role by positively intervening and extinguishing the objectional behavior of the child. Examples of effective intervention include distracting the child's attention, speaking sternly, and/or gesturing in an intimidating fashion. When all else fails, a parent should resort to "mild corporate admonitions repeated persistently at brief intervals" until the child stops crying or screaming.

It is only necessary to take this action a few times before a parent "becomes master of the child, forever."

Thereafter, a look, a word or a single gesture will effectively control the child's behavior. It is important to realize you are benefiting the child greatly by responding in this manner for you are sparing him/her the needless agitation that is counter-productive to successful growth, thereby freeing the child from the internal chaos that can easily lead to the development of destructive character traits which are difficult to overcome.

The first goal of the Poisenous Pedagogy is to extinguish willfulness and instill obedience.

Obedience is so important that all education is actually nothing other than learning how to obey. It is quite natural for the child's soul to want to have a will of its own, and things that are not done correctly in the first two years will be difficult to rectify thereafter.

One advantage of following this approach in the early years of child's life is that forcefulness and constraint can be applied by the adult. According to the literature children forget what happens to them in their early years. A child will not remember that its will was broken in early childhood which assures the parent that the necessary severity of this early intervention will not have any serious or lasting ramifications.

Just as soon as children develop awareness, it is essential to demonstrate to them by word and deed that they must submit to the will of their parents. Obedience requires children to 1. willingly do as they are told, 2. willingly refrain from doing what is forbidden, 3. accept the rules made for their sake.

Should an adult take on the task of rearing a child whose will is already developed, and the child has a proud nature as well, serious infractions of appropriate behavior can be corrected by depriving the child of comforts the child values (i.e. having to go barefoot, going hungry, or having to do tasks that are objectionable to the child). A parent must be willing to "inflict pain where it hurts."

One should accustom the baby from the very first day of his life on earth to discipline, and thereby laying the groundwork for moderation, patience, and human happiness.

Sirach as quoted in Miller, underscores this position when he states:

He who loves his son chastises him often with the rod, that he may be his joy when he grows up.

Pamper your child and he will be a terror for you. Indulge him and he will bring you grief.

A further point of view states that:

The infant must perceive order and discipline before he becomes conscious of them, so that he will proceed to the stage of awakening consciousness with good habit already formed and his imperious physical egoism under control...

Consequently, adults have the responsibility of teaching a child to be obedient. This is achieved by using one's power as an adults expressed through words, actions and punishments to "produce good behavior."

Using punishment does not necessarily mean inflicting

physical pain by spanking the child, for punishment includes, as well, interventions of withdrawing love, affection and/or kindness in order to shape a child's obedient behavior.

A doting love cannot be severe, cannot refuse anything, cannot say no for the child's own good; it can only say yes, to the child's detriment. It allows itself to be dominated by a blind desire to be kind, as if this were a natural instinct; it permits when it should punish, is indulgent when it should be strict. A doting love lacks any clear idea of the goal of education; it is shortsighted. It wants to do right by the child but chooses the wrong methods. It is led astray by the emotions of the moment instead of being guided by composure and reflection. It allows itself to be misled by the child instead of leading him. It does not have any calm and genuine power of resistance and allows itself to be tyrannized by the child's contradictions, by his willfulness and defiance, or even by the pleas, flattery, and the tears of the young tyrant.

Willfulness must be broken at an early age by making the adults unquestionably superior.

APPENDIX B FOOTNOTES

Miller, A. (1983). For your own good. Hidden cruelty in child-rearing and the root of violence. (Hildegard and H. Hannum Trans.). New York: Farrar, Straus, Giroux. Pp. 5, 12, 15, 40, 41, 47.

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